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CATALOGUE OF IRISH MANUSCRIPTS

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CATALOGUE
OF
IRISH MANUSCRIPTS
IN THE
BRITISH MUSEUM

VOLUME III

BY
ROBIN FLOWER
DEPUTY KEEPER OF MANUSCRIPTS

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PREFACE.

The first steps towards the production of a printed catalogue of the Irish manuscripts in the British Museum were taken as far back as 1886. Forty years were to pass, however, before, in 1926, it became possible to publish the first two volumes of this Catalogue, which contain the descriptions of the manuscripts by the hands respectively of Dr. Standish Hayes O'Grady (d. 1915) and Dr. Robin Flower. The prefaces to those publications refer to the difficulties that had been encountered, and the sequel only need be related here. Dr. Flower next turned without delay to the preparation of the present third volume, in which he planned to include an Introduction, an Index of Initia, a General Index and a series of plates. By 1929 the Introduction, substantially in the form in which it now appears, had been set up in type, and the plates had not only been chosen but executed. In that year Flower became Deputy Keeper of Manuscripts, thereby assuming administrative responsibilities which impeded the progress of the Catalogue. Nevertheless, the task of revising the indexes was nearing completion when, at the outbreak of war in 1939, the removal of the manuscripts to places of safety called a halt to Flower's labours. Worse was to follow. During an attack on London from the air in April 1941 the sheets of the Introduction which had already been printed were destroyed, apart from the few copies which had been placed out of harm's way. Early in 1944 ill-health drove Flower into premature retirement, and on 16 January 1946 he died.

The Introduction, as Flower originally designed it, was to have embraced, in addition to the account of the formation of this rich collection of manuscripts, "a discussion of the development of the Irish manuscript tradition". In a moving biographical memoir written for the British Academy*, my predecessor, Sir Harold Bell, has recalled that in 1927 Flower publicly avowed such an intention in these very words. What he planned would, in effect, have amounted to a history of Irish literature in miniature. Later, so Bell assures us, the project was abandoned, and it is safe to say that Flower, had he been spared to issue the present volume, would not have added to the Introduction. This is complete in itself and has been reprinted, a few minor additions and corrections apart, as he left it.

When it became possible to resume work on the Catalogue, lack of the necessary linguistic equipment disabled any member of the staff from taking up the task of their colleague. From this predicament the Department was rescued by the timely intervention of Professor Myles Dillon. Since the Trustees had already directed that the volume should go out under Flower's name, with as few changes as possible, Professor Dillon well knew that his duties would be confined to checking references, completing the revision and passing the sheets through the press, un-

* *Proceedings of the British Academy*, xxxii (1946), pp. 353-379.

rewarding and tedious labour which many a scholar of less distinction would have disdained. With the approval of the Board of the School of Celtic Studies in the Dublin Institute for Advanced Studies, he accepted the task both from a conviction that this volume was essential—a catalogue without an index may be likened to a man without eyes—and out of regard for the memory of a friend who had done so much for the common cause. It is a pleasure to acknowledge here the service which he has rendered to this Department and to Irish scholarship. Thanks are also due to D. A. Binchy, Dudley Edwards, Gerard Murphy, Brian Ó Cuív and T. F. O’Rahilly for help generously given, and especially to M. A. O’Brien, who has given constant advice and read the General Index in proof.

Of the principles by which he has been guided in arranging the indexes Professor Dillon writes as follows: “Alphabetical order of the *Initia* presented considerable difficulty, as there is no standard practice for the early language; the published Index of First Lines of Verse to the Catalogue of Irish Manuscripts in the Royal Irish Academy has been of great assistance. Initial mutations are disregarded for the purpose of alphabetical order. There is an established usage in normalising the spelling of bardic poetry, and it has been followed in these indexes, and applied also to modern prose. Elsewhere if late and early spellings occur, the examples have, as a rule, been grouped under the later spelling as being the more frequent. If only an early spelling occurs, examples appear in the order of that spelling. Thus the reader will find as head-words *ceann* but also *cendsa*, *fean* but also *ferr*. Cross-references are given where it seemed desirable. Mere errors have been corrected when the true reading was obvious, but when there was uncertainty the text has been allowed to stand without emendation. Perfect consistency in the treatment of so large a mass of material is almost unattainable, but the effort has been made.”

Two remarks in conclusion. Firstly, the plates, which, it is hoped, may prove of service to students interested in the palaeography of the subject, have been produced by the Oxford University Press with its customary skill. Secondly, since the appearance of the two previous volumes in 1926, only three manuscripts in Irish, all of the last century, have been acquired by the British Museum, namely, collections of romantic tales (Add. MS. 43788) and tales from Munster history (Add. MS. 43789), both acquired in 1934, and a series of sermons with Irish glosses (Add. MS. 45525), acquired in 1940; these will be described in due course in the appropriate volumes of the *Catalogue of Additions to the Manuscripts*. It is unlikely that the list will lengthen, for the Trustees now take the view that it is for Ireland herself to seek out and cherish the relics of her literary past.

A. JEFFERIES COLLINS,
Keeper of Manuscripts.

March, 1953.

CATALOGUE OF IRISH MSS.

INTRODUCTION.

HISTORY OF THE COLLECTION.

1. BEFORE 1832.

ALTHOUGH the collection of Irish manuscripts in the British Museum first took rank among the great collections of the kind by the acquisition, under the Egerton bequest of 1829, of the Hardiman Manuscripts in 1832, there were already at that date in the Museum thirty-two manuscripts, or parts of manuscripts, some of considerable interest. These were distributed as follows: in the Cotton MSS. five, in the Harley MSS. eight, in the Sloane MSS. six (these are the foundation collections incorporated in 1753 under the Act 26 Geo. II, c. 22), in the Old Royal Library (given to the nation by King George II in 1757) one, in the Lansdowne MSS. (purchased in 1807) one, in the Arundel MSS. (purchased from the Council of the Royal Society in 1831) two, and in the Additional MSS. nine.

These manuscripts had originally been collected by various individuals from different motives, and it will be of interest to make the attempt, so far as the often scanty evidence allows, to trace the fortunes of the books and papers comprised in them. In one case, it will appear, the fortunes of a manuscript can be followed from its first writing down to the present time. But this is a rare accident, and it is for the most part only possible to indicate episodes in the history of the books under consideration.

The Old Royal collection was founded by Edward IV, but the one manuscript with Irish matter which it contains, MS. 6 B. III, was only added to it about 1678, when the last great accession, that of the manuscripts of John Theyer, occurred. The history of this latter collection is obscure (see *Cat. of Royal and King's MSS.*, I, p. xxvi), the old assertion that it contained many books from Llanthony Abbey, co. Glouc., through the marriage of Thomas Theyer to a sister of Richard Hart, the last Prior, having

little evidence to support it. Many of the manuscripts come from monasteries in the West of England, but it is probable that 6 B. III did not come that way. It belonged originally to the Cistercian house of Duiske or Graiguenamanach (founded 1212), which at the dissolution (1541) came into the hands of the Butlers (see J. H. Bernard and Lady C. Butler, "Charters of Duiske," *R.I.A. Proc.*, XXXV (1918-20), C, p. 161), and the 16th-century Irish matter was probably written in while the book was in their possession. There is no evidence to show how it came from them to the Theyer library.

The Cotton Manuscripts were collected by Sir Robert Cotton, the famous antiquary (1571-1631), and his Irish manuscripts help to illustrate the motives which led to the collection of such documents in that age. Archbishop Parker and the members of the Elizabethan Society of Antiquaries had inspired an interest in the documentary study of history in the scholarly minds of the day. And it is clear that some of the administrators and soldiers of Elizabethan Ireland began to take an interest in the antiquities of the country in which they found themselves. Burghley himself shared this interest. A 15th-century manuscript of Pembridge's Annals, Add. MS. 40674, contains notes in his hand,* and the Lambeth MS. 626 is a collection of Irish genealogies of his writing. But the chief collector of this time was George Carew, Earl of Totnes (1555-1629), who served in Ireland, with intervals, from 1574 to 1603, being Master of Ordnance 1588-92, Lord Justice in 1599, and President of Munster 1600-3. His manuscripts in large part survive, although only one, and that not in Irish (Add. MS. 34313, a collection of political tracts relating to Ireland), has reached the British Museum. His Irish manuscripts are divided between the Bodleian Library at Oxford (Laud Misc. 526, 610-615, probably given to Laud by Sir Thomas Stafford, who had inherited them from Carew) and the library of Trinity College, Dublin (presented by Carew himself). His other historical manuscripts and state papers are at Lambeth.†

* This MS. also contains a copy of the English translation of Giraldus's *Expugnatio Hibernica*, and it is interesting to note in this connection that Burghley also owned a copy of the Latin original (Harley MS. 4003).

† See the account of the Carew MSS. by M. R. James, *Engl. Hist. Rev.*, XLII (1927), p. 261, and Abbott and Gwynn, *Cat. of Irish MSS. in Trin. Coll. Dubl.*, p. vii.

Cotton's manuscripts are neither so numerous nor of such interest as Carew's. It is fortunate that one of the most interesting of them all is the one of which alone any continuous history can be given. This is the MS. Titus A. XXV, which contains the Cottonian Annals, published in O'Connor's *Scriptores* as the Annals of Boyle. The story of this manuscript presents many points of interest and may be briefly summarised here.*

References in the text and in marginal additions of later date prove that the Annals were compiled in the Premonstratensian house of the Holy Trinity on the island of that name in Lough Key, co. Roscommon (founded 1215). It is possible that in the early part they had annals of the neighbouring house of Boyle for a source. In the earlier part of the book, written all at one time, the script is Anglo-Norman, but when the entries begin to be made in different hands contemporary with the events recorded, the script, in the course of the 13th century, changes to Irish. Marginalia show that the book remained in the house in which it was written until the end of the 16th century. Brian MacDermot, lord of MacDermot's Rock in Lough Key, is described in the *Annals of Loch Cé* as superior (*uachtarán*) of the monastery of the Holy Trinity, and writing apparently his occurs in the book. It was used at this time as a source for the Annals of Loch Cé, which were compiled under the direction of Brian MacDermot.† The monastery of the Holy Trinity, with other MacDermot property, was held on lease by John Crofton, Escheator General, apparently from 1571, six years after his arrival in Ireland;‡-and his eldest son Edward held the same property in 1606-7 when a return was made of the Crown lands and tithes in Ireland in lease from King James. Edward Crofton then held "the monastery of the Holy Trinity called MacDermot, alias Moylarge, in the Island of the Holy Trinity of Lough Key."§ This Edward Crofton's signature is at fol. 26b (reversed), and the book must have come into his possession

* For a fuller account, see *Rev. Celt.*, XLV, where a note on "The Origin and History of the Cottonian Annals" is appended to Mr. A. M. Freeman's edition of the text.

† For additions to the Annals of Loch Cé partly in the hand of Brian MacDermot, see Add. MS. 4792, ff. 19-32, *Cat.*, I, p. 21, and *Cat.*, III, Pl. xiv.

‡ See A. T. Crofton, *Crofton Memoirs*, 1911, p. 47.

§ *Cal. State Pap., Ireland*, 1606-8, p. 69.

with the rest of the property. While he owned it, it was seen by Ussher.

Some excerpts from the manuscript, in Trinity Coll. Dubl. MS. E. 3. 20 (No. 574), p. 224, are headed in Ussher's hand: "Notes out of Mr. Crofton's booke in Connaght," and lower down is the note: "Liber Croftonianus vel potius Abbatiae Buellensis," perhaps the earliest occurrence of the name which the Annals have borne ever since. At what time the book passed out of Crofton's hands it seems impossible, with our present information, to determine. But a note in Sir James Ware's *De Scriptoribus Hiberniae*, 1639, p. 60, shows how it came into the Cotton Library: "Anonymus Monachus coenobii Buelliensis appendicem adjecit annalibus rerum Conaciensium usque ad An. 1253 quo tempore vixit. Liber MS. extat in bibliotheca Cottoniana ex dono Oliveri nuper vicecomitis Grandison de Limerick."

Ware was a friend and correspondent of Cotton and was no doubt well informed on the point. Oliver St. John, Viscount Grandison of Limerick and Baron Tregoz (1559-1630), was another friend and correspondent of Cotton. He had much to do with the affairs of Ireland, and was several times in co. Roscommon. Thus he commanded 25 horse and 150 foot in that region in 1602, and in the same year was recommended by Cecil for the office of vice-president of Connaught, although the arrangement does not appear to have been carried out. In 1613 he was elected member of the Irish house of Parliament for Roscommon. On 2 July 1616 he was appointed Lord Deputy of Ireland. He was recalled in 1622, having been made Viscount Grandison of Limerick on 3 Jan. 1621 (the date given for this creation in the *Dict. Nat. Biog.* is wrong). He was Lord High Treasurer of Ireland in 1625. His last visit to Ireland was in 1630 to settle his estates, and he died in the same year. Cotton died in the next year. At what period of his service in Ireland St. John acquired the manuscript, probably direct from the Croftons, it is impossible to say. If Ware's statement implies that he was already Baron Grandison when he gave the book to Cotton (which is not certain), the transfer must have taken place between 1621 and 1630. There is no mention of the gift in Grandison's letters to Cotton in Julius C. III, foll. 321-329.

Of the other Cotton manuscripts there is little to say. The letters in Vespasian F. XII, foll. 63, 83, 95, form part of a collection of state papers, and the exact methods by which Cotton obtained the numerous state papers in his collection are not known, though it is certain that he had some sort of limited licence from King James I to select certain papers for his collection. Of the other three manuscripts one, Vespasian E. II, foll. 108-120, comes from co. Leitrim, where it had been written, probably at Fenagh, in 1535. If the hand which gives a description of the contents in English at fol. 108 could be identified, some light might be thrown on the history of the book. The other two manuscripts were written later in the century, Nero A. VII in 1571, and Cotton App. LI in 1589. But how they came to Cotton there is nothing to show. It is probable that they were given to him by one of his friends among the Irish officials. Possibly Carew himself, who presented five manuscripts to Trinity College, gave some of these manuscripts to Cotton. His letters to Cotton in Julius C. III, foll. 68-76, have no mention of any gift of the kind, but they show him borrowing Irish state papers from Cotton to be copied for his own collection. Thus in one letter (undated) he writes (fol. 73) :

NOBLE BARONET,

Now all my loose papers of Ireland are bound uppe, so as I am ydle. My request is thatt you would bestow uppon me all your loose papers of thatt kingdom, the best of them I have allreadie copied out, those shall be retourned agayne unto you, and the rest thatt I accounte refuse I would bynde them uppe, w^{ch} wth all I have shall remayne att your service. I pray you to send all, thatt I may the better distinguishe those w^{ch} are not coppied by me.

youre unfeyned affectionatt frend

G. CAREW.

It would not be surprising if, in such commerce as this, some of Cotton's papers remained with Carew and some of Carew's manuscripts came into Cotton's hands. But there is no internal evidence to prove such a conjecture.

The manuscripts thus collected by Carew and Cotton are of a varied character, covering most of the kinds of Irish literature : history, epic lore, theology, law, medicine, poetry, etc. The

interest of the collectors was in history, and it is probable that they considered these books chiefly in the light of historical documents. We may legitimately doubt whether they could read them. No doubt they do not make quite the same class of mistake as Lord William Howard perpetrated when he called an Irish medical treatise "*Historia de terra Pictica in lingua Pictica conscripta*." But English officials of the Elizabethan age do not as a rule appear to have acquired Irish. The letters of Irish chiefs, when not written in Latin or English, were translated for them by Irish interpreters. Sir Christopher Nugent, Baron of Delvin, for instance, seems to have acted occasionally as interpreter for the Government.* This was the same man who prepared a Primer of Irish for Queen Elizabeth in deference to her expressed wish, he states, to learn the Irish language.† If the Queen had assimilated the Baron's Primer, she would not have acquired a great deal of Irish, and it is probable that neither she nor her officials went even that length.

Nevertheless that there was some knowledge of, and speculation concerning, the Irish language is proved by a paper in Lansdowne MS. 98, fol. 171, a volume which contains some papers from Burghley's collections as well as a number of others of later date. This is a list of Welsh and Irish words with their English equivalents arranged in three columns with the design of proving the original unity of the two Celtic languages. The writing is of the late 16th century, and the demonstration thus antedates by more than a century the publication of Edward Lhuyd's *Archæologia Britannica*, 1707, which finally established that unity. The words are taken from the spoken, not from the written, language, and in most cases are genuine cognates, though some are loan words from Latin and others are not connected together. This interesting list is printed below.‡

* Cf. his letter printed in *Nat. MSS. Ireland*, IV, i, App. xv, 7.

† For facsimiles of this, see *Nat. MSS. Ireland*, IV, i, pl. xxii. The MS. was sold in the Lough Fea sale at Sotheby's, 16 July 1924, lot 514.

‡ "Woordes whearby y^t may be thoughte that Walshe and yrishe weare one language at the firste because of the nearenes and affinitie of y^e speache."

The list is in three columns, headed respectively "English," "Welsh" and "Irish." It runs: "God. Dyw. Dye; The Devill. Dyaul. Dyaul; Church. Egloys. Agloys; Howse. Ty. Ty; Barne. Seybor. Seybor; Hearringe. Scadan. Scadane; Boarde. Borde. Borde; Boate. Bade. Bade; Goolde. Oyr. Our; Syluer. Arian. Arged; Hand. Lau. Lauf; Legg. Coyse. Cosse; Eare. Clist.

The English writers who dealt with Irish history in this period, Campion, Stanyhurst, Spenser, Camden, Sir John Davies, had no Irish, and only occasionally supplemented the lack by consulting those who knew the language.

Keating, who in his *Forus Feasa* gave an account of the early history of Ireland based upon just such manuscripts as Carew collected, had no difficulty in demonstrating that Spenser's theories as to the origin of certain Irish names were baseless, and one of the three defects of which he accused Stanyhurst was his complete ignorance of the language. "An dara heasbaidh," he writes, "do bhí sé dall aineolach i dteangaidh na tíre i n-a raibhe seanchas agus seandála na críche agus gach foirne d'ár áitigh innte, agus mar sin níorbh fhéidir dó a bhfios do bheith aige" (I.T.S. ed., i, p. 42).

The merit of Carew and Cotton is to have preserved documents many of which, we may be sure, must inevitably have been destroyed in the troubles that were coming upon Ireland. This was the work that was being done more according to knowledge by Keating himself and by the school of Louvain: Ward, Colgan, Michael O'Clery and their fellows. To these we owe the collections of original manuscripts and transcripts now in the Royal Library at Brussels and in the Franciscan house at Killiney, co. Dublin, as well as such invaluable documents as the original manuscripts of the Annals of the Four Masters and of the Life of Aodh Ruadh Ó Domhnaill, both now in the Royal Irish Academy.

The new school of Anglo-Irish students of the Irish past, of which Archbishop Ussher may be accounted the founder, arose within the official class. James Ussher (1581-1656) was the son of Arland Ussher, clerk to the Irish Court of Chancery, and

Cluss; Water. Dure. Dure; Lyfe. Byw. Bew; Rocke. Craig. Craige; Shipp. Longe. Lunge; Doar. Drus. Dorus; Mann. Dynn. Dyne; Cowe. Bugh. Bow; Calfe. Loo. Loe; Dead. Marow. Maruf; Whyte. Gwyn. Fwyn; Blew. Glas. Glass; Great. Maure. Moore; Litle. Bagh. Beg; Southsayer. Barde. Barde; Candle. Cannyl. Cynyl; Horse. March. Ach; Wood. Cynyd. Conn; Fyer. Tanre. Tene; Bread. Bara. Aran; Dog. Cy. Coe; Stag. Carw. Carye; Valley. Glynn. Glamy (*sic*); Drynek. Diod. Diogh; Foote. Trode. Tree; Sweet. Melis. Mylis; Bell. Clogh. Clogh; Honny. Myell. Myll; Paper. Papyr. Paper."

The writer adds: "Note that I doo not certeynely knowe whether I haue truely the orthographie of the Walshe and Irishe: but I suppose, yt ys spoken accordinge the above writinge."

Margaret Stanyhurst, sister of the Richard Stanyhurst of Keating's strictures. His Irish historical work is chiefly important in the field of ecclesiastical antiquities, but, though he was not in a position to develop the method far, he did use Irish sources and consult Irish scholars. Thus in his *Antiquitates*, 1639, pp. 862, 882, etc., he uses the Books of Lecan and Ballymote, then in his possession, and transcripts by Duaid MacFirbis in Trin. Coll. Dublin MS. 574 (E. 3. 20) suggest that he was in relations with that remarkable scholar. Ussher's library came after strange vicissitudes to Trinity College in 1661, and a number of the manuscripts containing Irish matter there, including the Trinity copy of the Book of Hymns, were undoubtedly his. The Books of Lecan and Ballymote are now in the library of the Royal Irish Academy.

It was by Ussher's encouragement that Sir James Ware took up the study of Irish antiquities.* He was the son of another Sir James Ware, who had gone to Ireland as secretary to Sir William FitzWilliam, Lord Deputy in 1588, and had become auditor general, a post in which he was succeeded by his more famous son (1632). Ware was born in 1594 and entered Trinity College in 1610, taking his M.A. degree in 1616. It was there, no doubt, that contact with Ussher determined the direction of his studies. The books on Irish history and biography which he published between 1626 and 1665 had for their basis large collections from all the sources available to Ware, which, together with a number of original Irish manuscripts of the first importance formerly owned by him, are in considerable part still preserved in the Museum and in the Bodleian Library at Oxford.

Ware appears to have known little or no Irish,† and he was assisted in the collection and interpretation of Irish matter by Duaid MacFirbis (Dubhaltach Mac Firbhisigh), the best Irish scholar of the old traditional type then living.

Some account of MacFirbis, with a list of his works, including a tentative notice of the compilations, transcripts and translations made by him for Ware, will be found in W. M. Hennessey's

* Cf. the Preface to *The Antiquities of Ireland*, 1705: "the most learned Primate Usher first encouraged the Right Honourable Sir James Ware . . . to apply himself to the study of the History and Antiquities of this Kingdom."

† See his own statement, *Opuscula S. Patricii*, p. 144: "Reliqua pars eiusdem lingua Hibernica conscripta est, a cuius peritia me longe abesse profiteor."

introduction to the *Chronicon Scotorum*, Rolls Ser., 1866. He belonged to the family of hereditary historians of his name, who were particularly attached to the O'Dowds of Uí Fhiachrach Muaidhe in co. Sligo, and was born towards the end of the 16th century in the castle of Lecan, which had been erected by his cousins Ciothruadh and Séamus in 1560. His education was no doubt of the traditional type, and there is reason to believe that he studied with the Mac Aodhagáins of Ormond in Lower Tipperary. This is the statement of Charles O'Connor of Belanagare, who probably reported genuine tradition. It may have been at this time that MacFirbis transcribed the Annals in the possession of Giolla na Naomh Mac Aodhagáin published by O'Donovan as *Three Fragments of Irish Annals*, which appear to derive in some way from the lost Annals of Clonenagh. The account of the Synod of Kells "ex MS. Libro vetusto D. Flannani mac Aegain," which also derives ultimately from the same Annals, appears too to be in MacFirbis's hand (Add. 4783, art. 8, cf. *Cat.*, ii, p. 524). It is interesting to note that Keating used these same Annals (*Cat.*, ii, pp. 284, 525), and, as he was a Tipperary man, we must reckon with Mac Aodhagáin manuscripts as sources for his history. O'Curry's statement that MacFirbis studied with the O'Davorens in Burren, co. Clare (*MS. Mat.*, p. 211), has long been discredited (see *Cat.*, i, pp. 134-5), for the manuscript, Egerton 88, on a note in which it was based, was written in 1564-9, and in large part at Park, co. Galway.

He appears to have settled in Galway about 1645, and there to have assisted Roderick O'Flaherty and Dr. John Lynch in their historical work. He was himself engaged on the great genealogical compilation now in the library of the Royal Irish Academy, which he finished in 1650 in the College of St. Nicholas, Galway. He translated the Testament of St. Clare and other Franciscan documents there in 1647 (*Ériu*, xv, 38-154), and compiled a *Réim Ríoghraidhe* in the same place in 1649 (see *Cat.*, ii, pp. 67-8). For some time before 1666 he appears to have worked in Ware's house in Castle Street, Dublin (a translation by him from the Annals of Ulster in Add. MS. 4799, fol. 45, is headed: "This translation began was by Dudly ffirbisse in Sr James Ware's house at Castle Street Dublin, vi^o Novembris 1666"). Ware died in 1666, and MacFirbis returned to Connaught, where he is

said to have lived in poverty till 1670, when he was murdered at Dunfin, co. Sligo, while on his way to Dublin.

The co-operation of this last of the great hereditary historians of Ireland must have been invaluable to Ware (though he does not in his printed works mention his name), who was thus able to make copious use of materials hitherto inaccessible to English and Anglo-Irish historians. It is probable that some of the Irish manuscripts in his possession, now in the Museum and the Bodleian Library, were acquired through MacFirbis, but direct evidence for this is lacking. Ware's own activity in transcribing and procuring transcripts of chronicles, chartularies, state papers and other relevant documents of Irish history was astonishing, and his collections are still, particularly since the loss of the Irish records, a valuable and largely unworked source for the subject. In the course of his work he made many transcripts from the Cotton Library, and a letter to Sir Robert Cotton shows him making gifts to the library in 1629 and asking for his interest with Carew (Cotton MS. Julius C. III, fol. 386).

NOBLE S^r.

I cannot but remember wth thankfulness the many Curtisies w^{ch} I received from yow at my last being in England. I have now after almost a years stay returned unto yow (by this bearer) the MS. life of S Modwen [Cotton MS. Cleopatra A. II]: and wth it as a small token of my Love I send yow an old register of S^t Mary Abbey by Dublin [Cotton MS. Tiberius A. XI]. This Abbey was one of the richest in possessions in this Kingdome. If I may heare from yow of any other thing yow have a desire unto, touching our Irish Antiquities; yow shall not want therein my best indeavors.

S^r yow promised mee (as I remember) at my last being there to procure mee the use of some old Irish Annales, w^{ch} then were wth the Earle of Totnes. I desire yow (if yow can) to send them by this bearer M^r Lake, a neighbour of mine, & if not now, then by the next convenient messenger. Heerin yow will further oblige

yo^r true frend and servant

JA: WARE

[D]ublin 19^o Junii 1627.

In another letter, dated 24 Feb. 1629, Ware is still asking for the loan of the Irish Annals, and, as Carew died in that year, perhaps he never received them. He forwards also "a map of

one of the baronyes of the county of Longford to be added to the rest." These are the Longford maps in Cotton MS. Augustus I, nos. 47, 48; II, nos. 24-26, 28. These letters present Ware as a contributor to the Cotton Library, and it is possible that some of the Irish manuscripts in that library came from him.

At Ware's death his manuscripts no doubt came to his son Robert, writings by whom (including certain forgeries in the Protestant interest) occur among them. At a later period they are found in the possession of Henry Hyde, second Earl of Clarendon, Viceroy of Ireland 1685-6, though nothing seems to be known of the manner in which they came into his hands. In 1692 they were catalogued by Edmund Gibson as then in Archbishop Tenison's Library at Westminster, where perhaps they had been deposited by Clarendon, who spent some considerable part of the years 1690 and 1691 as a prisoner in the Tower. This catalogue by Gibson was reproduced in Bernard's *Catalogus Librorum MSS. Angliae et Hiberniae*, 1697, II, p. 3.

Apparently after Lord Clarendon's death in 1709 the manuscripts were catalogued for public auction, but the sale does not seem to have taken place. Later they appear again in the possession of James Brydges, Duke of Chandos, though it is not clear how he obtained them. At this stage in their history an attempt was made to recover them for Ireland, and Swift, relying on his former friendship with Chandos, wrote to press the Irish claim (31 Aug. 1734). "Frequent application," he writes, "has been made to me, by many learned and worthy persons of this city and kingdom, who, having heard that I was not unknown to you, seldom failed any opportunity of pressing me to solicit your Grace, of whose generous nature fame has well informed them, to make a present of those ancient records, in paper or parchment, which relate to this kingdom, that were formerly collected, as we have heard, by the late Earl of Clarendon, during his government here, and are now in your Grace's possession. They can be of no use in England and the sight of them will be of little value to foreign virtuosi; and they naturally belong to this poor kingdom. I could wish they were of great intrinsic value so as to be sold on the Exchange for a thousand pounds, because you would then part with them at the first hint, merely to gratify your darling passion of generosity and munificence;

and yet since they are only valuable in the place of their birth, like the rest of our natives, I hope you will be prevailed on to part with them, at the humble request of many deserving persons in this city and University, in return for which bounty, the memory of it shall be preserved in that honourable manner, which so generous a patron of learning as your Grace will be certainly pleased with, and at their request alone, I desire your compliance, without the least mention of myself as any way instrumental."

Chandos did not exercise this imputed generosity, indeed he appears not to have answered the letter, and Swift took his revenge characteristically in the lines beginning :

" James Brydges and the Dean had long been friends,
James is beduked ; of course their friendship ends."

It is a matter for regret that Chandos did not live up to the character which Swift had prepared for him, for in that case the whole collection would have been safe from dispersal on the shelves of Trinity College side by side with the manuscripts of Ussher, who had encouraged Ware in the course which led to their collection.

Chandos died in 1744, and his books were sold in 1747. A priced copy of the sale catalogue in the Department shows that Swift was fully justified in his estimate of the small market value of the Clarendon manuscripts. They appear to have been shared between Richard Rawlinson, the famous collector, who bought in particular the original vellum manuscripts, and Robert Pococke, successively Bishop of Ossory and Meath, the famous traveller, whose selection consisted in the main of the collectanea. The Rawlinson manuscripts went to the Bodleian Library after the owner's death in 1755. After Pococke's death in 1765 his manuscripts came to the Museum in two portions, the first (Add. MSS. 4755-4802) through Jeremiah Milles, Dean of Exeter, his cousin, in 1766, the second (Add. MSS. 4811-4827) in 1767, under Pococke's bequest.

Of the Milles manuscripts the following, containing Irish matter, can be identified as deriving from the Clarendon collection and so from Sir James Ware's library : Add. MSS. 4783 (Clar. XV), 4784 (Clar. XX), 4788 (Clar. XXXIX), 4791 (Clar. XLIV), 4792 (Clar. XLV), 4793 (Clar. XLVI), 4796 (Clar. LI).

The Additional MSS. 4779 (Keating, *Forus Feasa*, written 1694) and 4817 (Translation of the Annals of Clonmacnoise, written 1661) never seem to have formed part of the Clarendon collection. It should be noted here that another Irish manuscript, more recently acquired, Add. MS. 33993, originally formed, with Add. MSS. 33991, 33992, 33994, the Clarendon MS. VIII. This manuscript was lot 1569 in the Chandos sale, and passed afterwards through the hands of the first Earl of Moira (d. 1793), and of William Horatio Crawford of Lakelands, Cork, at whose sale, Sotheby's, 18 March 1891, it was acquired for the Museum.

For convenience of exposition these Additional MSS. have been dealt with out of their proper order according to the date of collection rather than of acquisition. The next in order of the foundation collections is that formed by Robert Harley, Earl of Oxford.

The collections of manuscripts with which we have been concerned hitherto have all a similar character: they are the working libraries of scholars. Cotton, Carew, Ussher and Ware were all historians or collectors of historical material. In this they were representative of their century, and the great gatherings of manuscripts of that time, so many of which have found a permanent home in the Bodleian Library, were commonly made with an eye to immediate practical use by the owner and his friends. With the opening of the 18th century another motive for collecting appears, though the example of the Earl of Arundel and others at an earlier date attests its existence before. The noblemen of the 18th century looked upon the collection of manuscripts, books and pictures as a necessary part of the character of a gentleman of enlightenment and culture. And it is to the new value put upon objects of this class by their interest and rivalry that we owe the preservation of a large part of the manuscripts which enrich public collections to-day. One of the earliest and greatest examples of this type was Robert Harley, first Earl of Oxford (1661-1724), and he was served by a librarian, Humfrey Wanley (1672-1726), of remarkable learning and capacity. The Harley Library contains a wide variety of manuscripts of the most miscellaneous kind, comprising whole collections of previous scholars, like those of Sir Symonds D'Ewes, as well as smaller collections and individual manuscripts bought from day

to day. It is thus difficult to ascertain the provenance of individual books where internal evidence is lacking.

The proximate source of five out of the eight Irish manuscripts can, however, be determined. Harley 546 is probably the "Irish book of physic" in the collection of Sir Symonds D'Ewes (cf. Harley MS. 775, fol. 8). Harley 1802 was one of the manuscripts stolen by Jean Aymon from the Bibliothèque du Roi, Paris, in 1707, and acquired for the Harley Library before 1721 (some at any rate of these manuscripts were still in Aymon's custody in Holland in August 1716, cf. a letter from Aymon to Dr. Stubbs, Harley MS. 3777, fol. 38). The Irish matter in Harley 1921 formed part of the collections of the fourth Randle Holme, one of the family of Cheshire antiquaries whose collections were one of the constituent parts of the Harley Library. The Kildare Rental, Harley 3756, had belonged previously to John Holles, Earl of Newcastle (1694), who died in 1711.* Harley 5280, the most interesting manuscript in the collection for our present purpose, had belonged to Henry Spelman, the famous scholar, being acquired by him no doubt on one of his three journeys into Ireland, probably in South East Ulster. There is no evidence for the earlier ownership of MSS. 432, 1023, and 4347.

These manuscripts are, though few, various in nature and important of their kind. The two 12th-century Gospels, MSS. 1023 and 1802, are the earliest manuscripts in the Museum containing Irish matter. Harley 5280 is a book of the first interest for the earlier literature, containing many important and some unique texts. The medical MS. 546 contains tracts in the writing of Cormac Mac Duinnshléibhe, one of the most prolific of the translators of such technical literature. Harley 4347 shows us the Irish leeches using the work of a Renaissance physician and humanist. The importance of MS. 3756 is historical, but the catalogues of books contained in it display the interest of a great Anglo-Irish noble in Irish as well as in Latin, French and English literature. Harley 432 is a well-written text of part of the *Senchus Mór*, the chief collection of

* He was a friend of the first Earl of Oxford and his daughter married the second earl, so that it remains uncertain when the manuscript was added to the collection.

Irish legal tracts. The copy of an interesting "bardic" poem in Harley 1921 is in a nearly contemporary hand.

Though the collection is thus rich in little room, there is evidence that it might have been still richer. A study of Wanley's Diary (Lansdowne MSS. 771, 772) shows that the indefatigable librarian was always on the watch to add to the number of Irish manuscripts in the collection. On the first page of the diary this note occurs under 2 March 1715: "I acquainting my Lord that the late Mr. Edward Lhwyd of Oxford [d. 1709] left a large Parcel of antient manuscripts, Welsh and Irish, together with his own Collections, Papers, Stones, Medals &c. which are seized by the University for Debt, and may be retrieved for about 80 pounds. Order'd that mention be made of this affair in the letter to Dr. Lancaster, & that it be enquired how one of the chiefest of Mr. Lhwyds MSS. in Welsh got (after his Decease) into Jesus College Library, & what right that College hath unto it." There is much discussion of these manuscripts in the earlier part of the diary, but the negotiations fell through, and the manuscripts were bought by Sir Thomas Sebright, from whom they passed to Sir John, the sixth baronet. Edmund Burke persuaded Sir John Sebright to send the Irish manuscripts over to Trinity College, Dublin, for examination about 1782, and they were presented to the college library in 1786. They are the main foundation of the collection of Irish manuscripts in that library.

On 27 Feb. 1723 Wanley notes that Thomas O'Sullevane mentioned among other manuscripts of which he was recommending the purchase "the MSS. of the Duke of Chandos" (Lansd. 771, fol. 75). These were the Ware manuscripts, the history of which has been discussed above. They are not mentioned again in the diary, and the chance of their being kept intact in the Harley Library was lost.

The Mr. Thomas O'Sullevane mentioned in connection with the Chandos manuscripts was an Irishman living in London, who spent a good deal of time reading in the Harley Library and gave Wanley much advice on Irish matters. It would be interesting if some account could be given of his early history, for, as will appear below, his evidence on certain matters of importance for the history of Irish literature is of value. But all we have is his own statement (*The Post Boy*, 24-26 Jan. 1722) that "he has

been bred up to literature from his infancy; has in Foreign Universities taken all the Degrees in the Civil Law, and resided in one of our Inns of Court these last Twelve Years." This was the Middle Temple, where he had chambers "in Elm-Court n^o 4., 3 pair of stairs" (Lansd. 772, fol. 2). He perhaps came from County Tipperary, as he corresponds with Thomas O'Duinn of Cashel and reports local tradition of Keating. In his description of Harley 432 Wanley refers to him as "a very learned gentleman, & the best skilled in the Irish Antiquities of any man I ever knew." And this description, which Wanley based on O'Sullevane's information, serves to identify him with the anonymous author of the Dissertation prefixed to the *Memoirs of the Marquis of Clanricarde*, 1722, for it is in close agreement with the description of the manuscript given in that work.

All the other information about O'Sullevane found in the many entries relating to him in the Diary bears out this identification, and a letter from him to Wanley, dated 5 July 1722, while the printing of the book was in progress, makes it certain (Harley MS. 3781, fol. 152).

S^r

Finding upon coming from the Country, where I have been for some time, that y^e printing of M^r. Woodmans litle book is at a stand for want of those few sheets and a little more I must add, wherein I designe to take notice of my Lords old Irish manuscript, as I take it to be a very valuable one, y^e liberty you were pleased to afford me before, encourages me to beg y^e favour of y^r looking over those in y^e morning if y^w have leisure and correcting y^e many faults you'l meet wth therein, by w^{ch}. you'l further oblige

S^r.

y^r most humble and obliged serv^t.

THO : O : SULLEVANE.

On 23 Jan. 1723 Wanley records that Mr. Woodman sent in "the MS. of the Marquiss of Clanricarde's Memoirs," but it was not acquired for the Harley Library, and its present whereabouts does not appear to be known*. The references to a forthcoming edition of Keating in the Dissertation involved O'Sullevane in

* In 1930, after Dr. Flower had written the above, a MS. of Clanricarde's Memoirs covering the years 1643-1647 came to light and is now Add. MS. 42063 (see *British Museum Quarterly*, v, pp. 24-25).

controversy with another Irish scholar who is recorded by Wanley as visiting the Harley Library. This was Dermot O'Connor, "the Irish antiquary," as he somewhat grandiloquently styled himself. Wanley's account of his visits and a note on his controversy with O'Sullevane will be found in this *Catalogue*, II, p. 174. In the course of the controversy O'Sullevane asserted that Toland the deist was the real mover in the matter of the Keating translation, a statement emphatically denied by O'Connor. It is of interest to note that Toland, a native of Inishowen, was another of Wanley's Irish advisers and was instrumental in the acquisition of Aymon's stolen manuscripts for the Harley Library (cf. *Cat.*, II, p. 428). O'Sullevane himself reported the existence of a large quantity of Irish manuscripts in Germany, describing them first (10 Aug. 1720) as "the Library of those Learned men who went from Ireland with Marianus Scotus A.D. 1058 . . . yet remaining in some Church at Ratisbon." References to these manuscripts recur in the Diary, growing increasingly vague. The place of deposit changes to "Nessen," which at Wanley's suggestion is emended to Meissen (29 May 1722), and at last the manuscripts drop out of the record. Again, on 31 March 1724 O'Sullevane "said that he hath lately heard that in some place in Conaught there are remaining two Chests replete with Irish MSS. among which, are the Codes of the old Irish Laws; as also certain Glossaries explaining the Technical Words in them, but that these being written upon Paper, are much damnified with Age and ill Usage." This reads like some tradition of MacFirbis or O'Flaherty manuscripts, but we hear no more of it, and it was no doubt little more than vague talk. The last we hear of O'Sullevane is in a letter, dated 26 March 1726, written to Wanley from the Wood Street Counter, where he was imprisoned for debt just at the moment, he complains, when he "was putting the last hand to the treatise I designed against the Scotch Historians, the publication whereof I am afraid will be now delayed for some time" (Harley MS. 3781, fol. 155). His fear seems to have been justified, for there is no reason to believe that the book ever appeared.

The third of the foundation collections, that of Sir Hans Sloane (1660-1753), contains six Irish manuscripts or parts of manuscripts, but none of them are of great importance. Sloane

came originally from Ireland, having been born at Killileagh or White's Castle in county Down, and there is a portrait of him still in the Provost's House in Trinity College, Dublin. But a consideration of these manuscripts does not suggest any particular interest or motive in the collection of Irish books, and Sloane probably regarded them in the light of curiosities. The two-volume Keating (Sloane 3806, 3807) reminds us that Dermot O'Connor's translation had recently brought that name to the ears of students in England. And Sloane 3154 is a book by O'Connor himself which Sloane may well have purchased from the scribe. The genealogy in Sloane 761 and the Rapparee's Prayer in Sloane 3323 can have had little beyond a curiosity value. The interesting Fermanagh manuscript, Sloane 3567, was perhaps acquired from the same motive.

The Royal manuscripts (with one Irish manuscript dealt with above, p. 1) were presented to the nation by George II in 1757. And the first period of growth of the Irish manuscripts in the Museum was completed by the acquisition of the Lansdowne manuscripts collected by William Petty Fitzmaurice, Marquess of Lansdowne (d. 1807), and of the Arundel manuscripts, which, collected by Thomas Howard, Earl of Arundel (d. 1646), and given in 1681 by Henry Howard, afterwards twelfth Duke of Norfolk, to the Royal Society, were purchased from that body for the Museum in 1831. The only Irish matter in the Lansdowne manuscripts is the description of the Book of Hy Many in the MS. 418, a stray volume from the collections of Sir James Ware (Clarendon MS. XLVII), and the parallel between Welsh and Irish quoted in the note to p. 6 above. The Arundel MSS. 313, 333 are more interesting. They are medical manuscripts written in the counties of Clare and Cork, for the most part in the years 1514 and 1519, but it is probable that they had passed over into Scotland like so many other Irish medical books. For they belonged originally to Lord William Howard, Scott's "Belted Will," whose signature appears in both manuscripts with the dates, in Arundel 333, 1590, and in Arundel 313, 1592. Lord William heads Arundel 333 "*Historia de terra Pictica in lingua Pictica conscripta*," and at fol. 16 appends to the well-known Latin verses on the temperaments the note: "*Nomina prouinciarum terrae Picticae. Terra Pictica in 8 partes diuisa quas*

Angli provincias vocant.”* Since he so mistakenly supposes the text to be a history of Scotland, it is to be presumed that he had acquired it from Scotland or supposed it to have come from that country, for such a misinterpretation could hardly have suggested itself had the manuscript come from Ireland direct into Lord William’s hands.

This, then, was the state of the Irish manuscripts in the Department before the Egerton accessions. It was a respectable collection, small in numbers, but varied and interesting in contents, comparing well with other libraries of the time. The chief collections of Irish manuscripts were then in Trinity College, Dublin, and the Bodleian Library at Oxford, neither of which has been materially increased since that time. The library of the Royal Irish Academy contained in 1831 only four manuscripts, though these were of great importance: the Book of Lecan, the Book of Ballymote, the Leabhar Breac, and the autograph of the Annals of the Four Masters bought by George Petrie at the Austin Cooper sale (see W. Stokes, *George Petrie*, 1868, p. 75). The Gaelic manuscripts in Scotland had not yet been brought together in the Advocates’ Library (now the National Library of Scotland) in Edinburgh. The existence of the two separate portions of the library of the Franciscan convent in Louvain, one at Brussels and the other in the convent of St. Isidore’s, Rome, was as yet unknown to Irish scholars (cf. O’Curry’s report, *MS. Mat.*, p. 644). The fine collection of Charles O’Conor of Belanagare was in the library of the Marquis of Buckingham at Stowe, sedulously kept closed against students. In the year 1832 the Hardiman manuscripts were purchased with funds derived from the Egerton bequest, and the Museum collection at once took rank as one of the largest and most representative of the kind.

2. THE EGERTON MANUSCRIPTS.

Francis Henry Egerton, eighth Earl of Bridgewater (1756–1829), bequeathed to the British Museum his collection of manuscripts and provision for its maintenance and increase. The first purchases under the Egerton fund were made in 1832, and among

* These notes are certainly in Lord William’s hand, despite O’Grady’s suggestion that they are by Camden.

them were the manuscripts, 191 in number, collected by James Hardiman. These manuscripts are numbered Egerton MSS. 74-264, and of these 121 (Eg. MSS. 83-99, 101-198, 208-211, 213, 214) are entirely, or in part, in the Irish language. These manuscripts had been collected in the first quarter of the 19th century, for the most part in Dublin, by James Hardiman. Hardiman is best known as the author of a number of works dealing with Irish antiquities and literature, chief among which are his *History of the County and Town of Galway*, 1820 (collections for which are in Eg. 115), his *Irish Minstrelsy*, 1831, and his edition of Roderick O'Flaherty's *Iar-Connaught* published by the Irish Archæological Society in 1846. He was born in Connaught (his father had a small property in Mayo) towards the end of the 18th century, and was in Dublin by 1810. A list of his elections to various learned societies (printed below)* begins in that year. He was employed in Dublin Castle as a sub-commissioner of records, and among his manuscripts are a considerable quantity of copies from the Irish records (Egerton MSS. 74-79). When he began collecting manuscripts is not certain, but his chief period of activity in this way appears to have been before 1820, when O'Reilly refers to his manuscripts in his "Irish Writers." He was a member of the Royal Irish Academy, and of the Ibero-Celtic and Archæological Societies. In his later years he was librarian of Queen's College, Galway, and died in Galway in 1855. It is clear from a consideration of his manuscripts that Hardiman's published work represents only a part of his schemes for getting Irish matter into print. His work in this direction is typical of a movement which had been going on during the latter part of the 18th century and the early years of the 19th century. The proper background of his collection is supplied by the history of the development of interest in Irish history, antiquities and literature which marked that period. And some brief account of this

* The list is in Eg. 74, fol. i. "In the year 1810 I became a Mem. of the Dublin Library Society and on 9th January 1823 became a member for life. On 14th Sept. 1818 I was admitted free of the Library of Trin. Col. Dublin and took the Library oath which was administered to me by Doctor Barrett Vice-Provost. On 24th April 1820 I was elected a member of the Royal Irish Academy. 1822, Decr. I was Elected an Honorary Member of the Amicable Society Galway. 1831 Novr. 28th Elected an Honorary Member of the Commercial Society of Galway. Vanitas vanitatum & omnia vanitas."

movement, so far as it affected the collection of manuscripts, is a necessary preliminary to a consideration of Hardiman's work.

Between the times of Ware and Charles O'Connor of Belanagare, the next collector whose manuscripts have survived more or less in their integrity, came the visit of Edward Lhuyd to Ireland in 1700, which had for its result the collection of manuscripts which ultimately, as has been related above (p. 15), came to Trinity College, Dublin. Lhuyd, in a letter to Humfrey Wanley, 6 Jan. 1702/3, complains of the lack of scholars to help him in the elucidation of the old vellums: "This want of a Dictionary has made almost all y^e Irish parchment Manuscripts unintelligible and as little regarded: insomuch that I could not thô I made it my Businesse, find one Scholar or Gentlman in Ireland, that could give me any tolerable account of the few old MSS. I had bought of the Heirs of some of their Countrey Poets, & Genealogists" (Harley MS. 3780, fol. 98b).

It is probable that there were more men in the country than Lhuyd suspected who had some traditional knowledge of the older vellums. He had himself visited Roderick O'Flaherty in 1700, and mentions him in the *Archæologia Britannica*, 1707, in the Irish part of which O'Flaherty had assisted him.* But competent interpreters of the old books were, no doubt, very scarce at this time, and such collections of manuscripts as had existed before the troubles of the Williamite wars appear to have been dissipated. Charles O'Connor (1710-91) inherited the tradition of the school of Lynch, MacFirbis and O'Flaherty in Connaught, and devoted himself assiduously to the collection of manuscripts. Most of the vellum books which at that time survived in Ireland appear to have passed under his hand, for his writing constantly appears in them. And his own fine collection was ultimately included in the Stowe Library and, on the acquisition of that library by the nation in 1883, was deposited in the Library of the Royal Irish Academy in Dublin.

Charles O'Connor's writings also did much to call attention

* See a letter from O'Flaherty to Lhuyd, 28 May 1706, *Nat. MSS. Irel.*, IV. ii, pl. xcv. Some sheets of Lhuyd's Irish dictionary for this work with copious notes by O'Flaherty, dated 23 Oct. 1704, are in T. C. D. MS. H. 5. 20, part 8. In Add. MS. 15066, f. 70, is a Latin-Irish dictionary "communicated by Dr. Mils" to Lhuyd.

to the materials for Irish history and literature to be found in the old manuscripts. And his letters to the Chevalier Thomas O'Gorman in Additional MS. 21121 show him in active relations with most of those who were interested in Irish history and antiquities at this period.

The revival of interest in the Irish language and literature which became particularly noticeable in the 'eighties of the century had three main motives: political, antiquarian, and literary. The national feeling which gathered round the establishment of the Irish Parliament in 1782 developed into a desire to investigate the history of Ireland before the Anglo-Norman invasion. And it was clear that this could only be done by the study of the Irish language and the elucidation of Irish manuscripts. This is made plain in a famous letter of Edmund Burke to Colonel Vallancey, written in 1783, which Charles O'Connor quotes with delight in a letter to the Chevalier Thomas O'Gorman (Add. MS. 21121, fol. 38): "I shall tell you what a judicious Antiquary about twenty years ago told me, concerning the chronicles in verse and prose, upon which the Irish histories, and the discussions of Antiquaries are founded: that he wondered that the learned of Ireland had never printed the originals of these pieces, with literal translations in Latin or English, by which they might become proper subjects of Criticism, and by a comparison with each other, as well as by an Examination of each within itself, they might serve to shew how much ought to be retained, and how much rejected. Until something of this kind is done, that antient period of Irish history which precedes official records can not be said to stand upon any proper authority. A work of this kind revised by the University, and the Society of Antiquaries under your Inspection would do honour to the Nation." This characteristically judicious letter set the note for all future investigation of Irish historical material, and helped to encourage a taste for the collection of Irish manuscripts. Burke did what he could to carry out his precepts by persuading Sir John Sebright to present the Lhuyd manuscripts to Trinity College. Another attempt in the same direction was the bequest by Henry Flood, the statesman (d. 1791), of a considerable part of his property (said to amount to between £9000 and £12,000 a year) to Trinity College to establish a Professorship of Irish, to found

prizes for Irish composition and to provide for the purchase of Irish manuscripts. The will was invalidated, but it is said to have had the effect of attracting Irish manuscripts on vellum and paper to Dublin in anticipation of the bequest coming into effect.*

Burke wrote to Vallancey because he was then regarded as the leading authority on Irish antiquities and language. The ridicule which his Oriental theories have brought upon his work has tended to obscure his real services to the subject. He was an antiquary somewhat of the type of Stukeley, and on his lines could not supply the historical criticism which Burke desired. But in his series of *Collectanea Hibernica*, 1770–1804, in which such native scholars as Charles O'Connor and Bishop John O'Brien assisted him, he did begin to explore the material, and his energy and enthusiasm made him the centre of the movement which enhanced the value and encouraged the preservation of Irish manuscripts, though it cannot be said to have done very much for their interpretation.†

On the literary side the chief influence was the contemporary romantic movement in Great Britain as represented in such works as the Ossianic forgeries of Macpherson and the *Reliques of Ancient English Poetry* of Bishop Percy (1765). To those acquainted with Irish manuscripts the element of fake in Macpherson's Ossian must have been evident from the first. In an interesting letter (Add. MS. 21121, fol. 8), written in 1781, Charles O'Connor sets forth the arguments against the genuineness of the poems under six heads and concludes: "On the whole the works fathered upon Ossian are undoubtedly grounded on Fables still recited among the common people in Ireland and Scotland. They refer chiefly to the exploits of Fin mac Cumhal, and the Heroes who acted under him in the third Century. Some of those tales Mr. Mac Pherson has set off with his own Embellishments, and having succeeded to his wish, it may for the future pass for what it really is: an ingenious Forgery, which as it proved entertaining to many, can be injurious to none, except to those who believed it useful in their Researches concerning British Antiquities."

* See Warburton, Whitelaw and Walsh, *History of Dublin*, ii, p. 926.

† Vallancey's copy of the printed edition of O'Clery's *Foclóir*, 1643, with characteristic notes, is Egerton 173. And Egerton 87 is a copy of O'Brien's *Dictionary*, 1769, with notes by him and M. O'Gorman.

This admirable judgment could hardly be bettered to-day after more than a century's research. But in the general world Macpherson's romantic forgeries were as convincing as Vallancey's equally romantic theories, and served the same purpose of directing attention to the original documents which alone could prove or disprove forgeries and theories alike. Bishop Percy's publication of the older (largely popular) poetry of England encouraged the search for a new poetical material in the Irish manuscripts which, under the tuition of teachers like Maurice O'Gorman, enthusiastic readers were beginning to explore. The name of the first work in which any quantity of Irish poetry in the original language was published, Charlotte Brooke's *Reliques of Irish Poetry*, 1789, betrays the influence of Percy, and we find her announcing the project to him in a letter of 1787 (Nichols, *Literary History*, viii, p. 250): "They [i.e. Judge Hellen and Mr. Trant] have almost persuaded me into a belief that it may be in my power to rescue from oblivion at least some portion of the native beauties of the language and genius of this neglected country: they wish me to translate into English verse some of our fine Irish manuscripts, which, for want of such translation, are unknown to the world, and they will kindly take upon themselves the care of the publication, which, they say, shall be by subscription."

It was natural under the circumstances that the poems published by Miss Brooke should be largely Ossianic and that they should be translated in a style reminiscent of Thomas Gray, but she also printed for the first time some folk songs, a "bardic" poem of the 17th century and a *dán grádha*. This is one of the first signs of a literary as opposed to an historical or antiquarian interest in Irish things in the circle to which Miss Brooke belonged. Her manuscripts she obtained from J. C. Walker, in whose *Memoirs of the Irish Bards* her translation of a poem of Carolan had been printed; Sylvester O'Halloran, of Limerick, who published several works on early Irish history; Theophilus O'Flanagan, scholar of Trinity College, a Clare man afterwards first secretary of the Gaelic Society; and Maurice O'Gorman, the most assiduous of the northern scribes between 1745 and 1794, when he is said to have died, and the best known teacher of Irish in Dublin at this time.

The early years of the 19th century are notable for the establishment of a number of societies whose object was the study and publication of Irish literature. The Gaelic Society was associated in 1807 and the formation of the Ibero-Celtic Society was decided upon on 28 Jan. 1818. We get a glimpse of another society, which, however, does not appear to have issued any publications, in certain memoranda in Egerton 144 (*Cat.*, I, p. 642), which show that in 1813 the Archæologian Society accepted the gift of copies of Ossianic poems taken down from the recitation of a Mayo shepherd in 1812 at Kilruddery, co. Wicklow. The active members of these societies were men of native Irish descent. Thus the first secretary of the Gaelic Society was Theophilus O'Flanagan, a native of Clare and a scholar of Trinity College. O'Flanagan asserts that he had been able to read Irish books from the age of twelve,* and mentions the "vast treasure" of Irish manuscripts in the collection of his friend, Peter O'Connell, the lexicographer, of Kilrush.

Peter O'Connell's dictionary came into Hardiman's hands after his death under circumstances related by O'Curry (cf. *Cat.*, I, p. 161), and a reference to the index of this catalogue will show that a number of transcripts and translations by both scholars were among Hardiman's manuscripts, possibly coming to him through Edward O'Reilly. The original of Egerton 111, the famous O'Gara manuscript of court poetry, was once in the possession of O'Flanagan, having been presented to him by Lady Moira, who bought it at the sale of Denis Daly, chief of the O'Dalys of Dunsandle, co. Galway. From O'Flanagan it passed to John Macnamara of Sandymount, who owned it in 1819, and in 1822 it was in the possession of Hardiman, for whom Fineen O'Scannell transcribed it. It passed out of Hardiman's possession before the acquisition of his manuscripts by the Museum and is now in the Royal Irish Academy (MS. 23. F. 16). Among the members

* *Gaelic Soc. Trans.*, I, pp. 231, 235: "There are many who approach him [i.e. O'Flanagan] in knowledge of the Language, ancient History and elegant Poetry of his nation; but none, except an old gentleman, in an obscure and remote corner of the island (Mr. Peter O'Connell of Kilrush), has studied it so long. The assertor of this is eight and forty years old; and at the age of twelve, he could read and enjoy the beauties of all the poems attributed to Oisín: all the Tales of the Finnian heroes; Clann Touran [i.e. Tuireann]; Clann Lir; and Clann Uisnigh; and could, with puerile indignation, ridicule the wily attempts of the Scots of Alba to make the reputed poems of Oisín their own."

of the Gaelic Society were most of the men whose names are associated with the new movement for the study of Irish literature : Patrick Lynch, secretary after O'Flanagan, Edward O'Reilly, who acted as treasurer, William Haliday, John Macnamara, Denis Taafe, and Paul O'Brien. As a society it published only one volume of Transactions in 1808. This contained an essay entitled " Observations on the Gaelic Language," by P. McElligott of Limerick, Hon. Member, and editions by O'Flanagan of various poems and two texts of the Deirdre story, the second being the older version.

But individually the members were active in the fields of lexicography and grammar. O'Reilly has pointed out that grammars of Irish were published by four members : Paul O'Brien and William Neilson, Patrick Lynch and William Haliday, and an Irish dictionary by himself (with the aid of Haliday's collections). Another member, Denis Taafe, a Franciscan, born near Mellifont, co. Louth, wrote a grammar of Irish which is preserved in Egerton 116. Patrick Lynch, among other works, compiled a list of manuscripts in Trinity College and in the libraries of members of the society, which was printed in Whitelaw and Walsh's *History of Dublin*, II, App. XII, and was copied for Hardiman, who has added some annotations, in Egerton 74, fol. 119. An interesting account of this society will be found in the same *History of Dublin*, II, p. 930.

Ten years later the Ibero-Celtic Society was formed for a similar purpose. Among the members we find such names as James Hardiman, W. Monck Mason, Rev. Paul O'Brien, John Macnamara, George Petrie, Edward Walsh, John D'Alton and John Murphy, Bishop of Cork, the collector of the Murphy manuscripts now at Maynooth. Sir William Betham was treasurer and secretary, and Edward O'Reilly was assistant-secretary. The only publication was one volume of Transactions, containing the " Irish Writers " of O'Reilly, issued in 1820. A draft of the introduction to this volume is in Egerton 134, fol. 94. The work contains a list of the writers of Ireland in chronological order, largely based upon O'Reilly's own collection of manuscripts. A very similar list in alphabetical order by Hardiman is in Egerton 74, col. 123b, headed by the note : " In the compilation of this list I was assisted by a list lent me by Edw. O'Rielly, compiler of

the Irish Dictionary, a foolish and I am sorry to add, ungrateful man to me after my many acts of friendship towards him." *

O'Reilly, indeed, appears to have worked for Hardiman, though the exact period of his employ is hard to determine. There are a considerable number of transcripts by him in the collection, and many of the manuscripts were originally in his possession.

Edward O'Reilly appears to have been born at Harold's Cross and to have been educated in Dublin, where he never heard Irish spoken. This is the statement of Dr. Walsh, *History of Dublin*, II, p. 934, note. The obituary notice in the *Gentleman's Magazine* says that he was born in Cavan, the old Breffney O'Reilly, but there seems to be no evidence for this, and a note by O'Reilly himself in Egerton 146 (printed, *Cat.*, II, p. 104) shows that his grandfather Eoghan O'Reilly was of Corstown, co. Meath. An apothecary by trade, he was largely self-taught, and Dr. Walsh represents him as taking up the study of Irish in consequence of the acquisition of O'Gorman's manuscripts from Henry Wright (Énri Macantsaoir, cf. T. F. O'Rahilly, *Cat. of MSS. in the Roy. Ir. Acad.*, fasc. i, p. 104).†

* For the difference between Hardiman and O'Reilly, cf. the description of an article in O'Reilly's papers in T. C. D., H. 6. 17, p. 52: "From D. O'Flynn (in verse) to E. O'Reilly, lamenting that two who formerly cooperated in exalting the character of Ireland should now be enemies ("this alludes to Hardiman and O'Reilly," J. O'D.). Begins: "As truagh liom dís bhí roimhe ar aontoil," Abbott and Gwynn, *Catalogue*, p. 294.

† *History of Dublin*, II, p. 934, note. "In the year 1794 a young man of the name of Wright, who was about to migrate, had a number of books to dispose of, which chiefly consisted of Irish MSS. They had been collected by the industry of a man of the name of O'Gorman, who was clerk to Mary's Lane Chapel, and the person from whom Dr. Young, Bishop of Clonfert, and General Vallancey had learned Irish. This man's library, which filled five sacks, Mr. O'Reilly purchased from Wright, and on examination found himself possessed of a collection of the rarest MSS., for one of which he has since refused fifty guineas. Master of this valuable repository, he commenced the study of the language, and by persevering application, has acquired a deep knowledge." An undated letter from the Chevalier O'Gorman in Add. 20717, fol. 36b, helps to confirm this story in some particulars. "Gorman's manuscripts are principally in the hands of Mr. Wright a Clerk in the National Bank, one Tankard a Publican in Pill Lane etc. and some of them are said to be for sale at Dornin's a Bookseller's in Grafton Street." There is a catalogue of O'Gorman's manuscripts in R. I. A. MS. 3. H. 23, pp. 1-22, dated 1761, and annotated by Peter O'Connell. It contains 84 items, but some of these are Irish printed books. The books are priced. This catalogue is quoted here from a transcript kindly made by Dr. K. Mulchrone.

O'Reilly himself says (*Cat.*, II, p. 623) that he had "upwards of 100" of O'Gorman's manuscripts, though he does not state how he acquired them.

A note by Hardiman in Egerton 129 introduces a fresh name into the history of the O'Gorman manuscripts. "This book (except the prayers and religious instructions at the end) is in the handwriting of Maurice O'Gorman, one of the best Irish scribes of the 18th century. I had this book, with others in his handwriting, from one Mac Entaggart, to whom O'Gorman left them at his death" (for the whole note, see *Cat.*, I, p. 597). Nothing seems to be known about this Mac Entaggart, and the question suggests itself: Is the name a mistake of Hardiman's for Macantsaoir? That O'Gorman's manuscripts were, in the main, in Wright's hands seems certain. And there is evidence that some of the O'Gorman transcripts in Hardiman's collection came through Wright. Thus Egerton 151, art. 25, was written by Wright and occurs in a manuscript written by O'Gorman. Egerton 131 is in large part a transcript made by Wright in 1790 from O'Gorman originals, and Egerton 180, copied by O'Gorman probably about 1780-1, was in 1791 in Wright's possession, and was acquired by Hardiman at the O'Reilly sale. Moreover, certain O'Gorman transcripts occur in miscellaneous manuscripts which had obviously been in O'Reilly's possession and contain matter in his hand (e.g. Egerton 135, 146, 152). It seems, on the whole, most probable that most of the O'Gorman manuscripts in the collection were in the first instance obtained from Wright by O'Reilly and came from him to Hardiman, either during his life or, by way of the saleroom, after his death.

It is also possible that another marked character of the Hardiman collection is to be explained in the same way. There is a large preponderance among the modern manuscripts of the work of the scribes and poets of the Northern school, particularly of the Dublin group associated with the two O'Neachtains in the first half of the 18th century. The O'Reilly collection, as sold after his death, had the same character. Did these manuscripts come through O'Gorman and Wright? The O'Gorman catalogue of 1761 contains many manuscripts of this type, and some of these came later into Hardiman's possession (no. 14=lot 110 in O'Reilly sale=Egerton 106; no. 69=Egerton

194). And O'Gorman's later acquisitions would naturally be of the same kind. So that it is possible that a considerable portion of the Northern manuscripts in Hardiman's collection came through O'Gorman, Wright and O'Reilly. But, since manuscripts of this kind must have been otherwise available in Dublin at this time, other sources must be allowed for in particular cases.

Another origin has been suggested for some at any rate of O'Reilly's manuscripts. In the *National Magazine* for October 1830, a year after his death, appeared the following account of his manuscripts. "From his scanty income he contrived means to possess himself of one of the largest and most valuable collections of Irish MSS. ever possessed by any private individual. These MSS. had been collected by speculators and brought to Dublin from all parts of Ireland in the expectation that they would have been purchased by the University under the terms of the Flood bequest. That bequest being lost, no better purchasers could be found for the cartloads of ancient MSS. than the vendors of old books, from whose stalls the poor but patriotic O'Reilly had the good fortune to rescue them." This story is not inconsistent with an O'Gorman source for a large number of O'Reilly manuscripts, and it may account for the origin of some of the collection, although internal evidence is lacking and, as regards the paper manuscripts at all events, there is no ground for the statement that they came from "all parts of Ireland," since they were for the most part written in the Northern district in the 18th century.

There seems reason to believe that O'Reilly obtained some manuscripts from another source. Sir J. T. Gilbert, in his account of O'Reilly in the *Dictionary of National Biography*, states that the collection William Haliday had made for lexicographical purposes came into the hands of O'Reilly, who combined them with materials of his own to form his Irish-English Dictionary. Haliday is known to have acquired his knowledge of Irish from vellum manuscripts, and it can be shown that certain important vellums belonged to him. O'Donovan in the introduction to his *Irish Grammar*, p. lix, states that Haliday began the study of Irish with Michael Casey, a Munster scholar, in 1805, under the fictitious name of "William O'Hara." This name occurs in the Book of Fermoy (now in the Royal Irish

Academy), foll. 34b, 121b, with the dates 1805, 1806. The Book of Fermoy, according to O'Donovan, *op. cit.*, p. lxxxviii, note *g*, had belonged to the Chevalier O'Gorman at the end of the 18th century. It is shown in this catalogue, II, p. 505, that the manuscript now Egerton 92 was formerly a constituent part of the Book of Fermoy. Presumably it had not yet been separated from the rest of the book. The name, "William O'Hara," does not appear in Egerton 92, but Egerton 214, art. 2, is a transcript of article 2 of Egerton 92 by Michael Casey, so that this part too was probably in Haliday's possession.

It seems likely that the whole book came into Edward O'Reilly's hands, for Rossmore MS. IV, nos. 7, 8, has a copy by O'Reilly of Egerton 92, art. 2, and transcripts from the main Book of Fermoy were contained in lot 97 at the O'Reilly sale, a book which afterwards came into the possession of John O'Donovan (cf. *op. cit.*, p. lxxxviii). Possibly it was at this time that the manuscript was divided, Egerton 92 going to Hardiman, while the other part went to William Monck Mason, at whose sale it was bought by the Rev. J. H. Todd for the Royal Irish Academy.

It will be convenient in this connection to deal with the fortunes of three other vellum manuscripts acquired later by the Museum, two under the Egerton fund, and the other as an Additional manuscript. These are Egerton MSS. 1781, 1782, and Additional MS. 30512. Egerton 1781 immediately betrays its connection with William Haliday by the occurrence of the name "William O'Hara" with the dates 1805, 1806 (cf. Plate vii). It was bought by Monck Mason at the O'Reilly sale in 1830,* and by the Museum at the Monck Mason sale in 1858. Egerton 1782 had been in Maurice O'Gorman's collection. It is clearly described as no. 20 in his catalogue of 1761.† "Tain Bo Cuailgne without a cover bought of Mr. Billy Quin who is now in America, containing the actions and feats of Congulan, together with Madra Maol, Tain Bo Reghamhna, Tain Bo Flidais, Tain Bo Dartada, Sgeal Esirt do thuatha Luchra ⁊ Iubdain ⁊ Bebo re linn Fhearguis mic Leidi mic Rudhraighe bheith a nEamhain Mhacha, with several other

* Lexicographical excerpts from this MS. were in lots 91, 95 in the same sale.

† For the earlier history of this MS. see *Cat.*, II, p. 262.

things too tedious to insert. Vellum in quarto containing 120 leaves wrote very well in the year 1419 as in the 4th leaf or 7 page y^e last line below, by itself."

The book was read by Charles O'Connor in 1770. Possibly it remained in O'Gorman's possession till his death and was acquired by O'Reilly from Wright. It was in O'Reilly's collection in 1808, when McElligott quoted a passage from Togail Bruidne Da Derga in the form found in Egerton 1782 in the *Gaelic Soc. Trans.*, p. 36, as from "an old vellum MSS., written in the fourteenth century (*sic*) in the possession of Mr. O'Reilly, treasurer of this society." In 1820 Monck Mason owned the book (cf. *Iberno-Celtic Soc. Trans.*, I, p. lxxxii), and it was purchased for the Museum at his sale in 1858.

The history of Additional 30512 is difficult to trace. It was in Dublin in the 18th century, and was already in Monck Mason's collection in 1820, as appears from various references to texts contained in it in O'Reilly's *Irish Writers*. It was bought at the Monck Mason sale by Sir William Tite, and was acquired for the Museum from Quaritch in 1877. Whether it ever belonged to O'Reilly is uncertain. Transcripts made by him from this manuscript are in Egerton 175, arts. 3-10.

These four manuscripts, then, had, probably or certainly, come to Monck Mason from O'Reilly, one after his death, the others in his lifetime. O'Reilly was closely associated with Monck Mason during the period in which the latter was cataloguing the manuscripts of Trinity College, Dublin. The appointment was made in 1812, and "the task of describing the Irish MSS. in Press H was entrusted to Edward O'Reilly, who seems to have completed his part of the task in 1819 or soon after" (E. Gwynn, *Cat. of Irish MSS. in T. C. D.*, p. vi). Perhaps the manuscripts changed hands at this time. Two of these books had certainly been in Haliday's possession in 1805-6, and it is possible, though direct evidence is lacking, that the other two may have come from the same source.

The Museum, therefore, possesses, in the Hardiman manuscripts and elsewhere, a considerable number of manuscripts which at one time belonged to Edward O'Reilly. Certain of these are, in whole or in part, in his hand: Egerton MSS. 106, 113, 116, 118, 125, 134, 139, 146, 148, 152, 153, 154, 175. He undoubtedly

owned Egerton MSS. 92, 135, 180, 191, 197, 198, 1781, 1782, and perhaps Add. 30512. Certain of these manuscripts were purchased by Hardiman at the O'Reilly sale in 1830: Egerton MSS. 116 (lot 84), 146 (lot 124), 148 (lot 58), 180 (lot 115), 191 (lot 40), 197 (lot 172), 198 (lot 155). The others he may have acquired from O'Reilly during his lifetime. It is probable that many more O'Reilly manuscripts, not now identifiable as his, were acquired by Hardiman. The character of the collection, so rich in manuscripts of the Dublin and Northern schools of the 18th century, strongly recalls what we know of O'Reilly's collection, and they are just the kind of manuscripts which O'Reilly is likely to have acquired through Wright from O'Gorman's remains.*

But O'Gorman was not the only source for O'Reilly's library, and books of this type would be available to Hardiman in Dublin independently of the O'Reilly manuscripts. So that it is impossible to determine within precise limits to what extent O'Reilly was contributory to Hardiman's collection.

A number of the transcripts in the collection appear to owe their origin to various schemes of publication entertained by Hardiman. He gave employment to two scribes, one of whom was afterwards to become the most famous Irish scholar of his day. These were Fineen O'Scannell and John O'Donovan. O'Scannell was no doubt a member of the family of Killarney poets of that name, for whom see *Cat.*, II, p. 234. His transcripts are inaccurate, and clumsily, if plainly, written. There is in existence in the Royal Irish Academy MS. 12. N. 10, a series of letters from O'Donovan to Hardiman, in which the growth of their relation may be traced. O'Donovan was born "on the lands of Attateemore 4 miles north of Waterford," son of Edmond son of Edmond son of William son of Cornelius son of Edmond O'Donovan of Bawnlahan, in July 1809 (according to a certificate from Rev. J. Walsh, P.P., 12. N. 10, p. 168). The family was originally of the Uí Fhithgheinte in co. Limerick, whence they emigrated to South Cork. The Edmond of Bawnlahan to whom the descent is traced by O'Donovan, appears to have left Cork about 1640 and to have settled at Gaulstown, co. Kilkenny. From his

* Certain MSS. can be shown to have belonged to O'Gorman from the list of MSS. in his possession in 1761, now R. I. A. MS. 23. H. 23, pp. 1-22: Egerton 106, 128, 194, 1782.

son Cornelius (Conchobhar) John O'Donovan descended. He was educated for the Church, but feeling no vocation, went up to Dublin in 1826. There he met a Kilkenny friend, James Scurry, who introduced him to Hardiman. His letters to Hardiman in 12. N. 10 extend from 1828 to 1855, and an agreement dated 5 Nov. 1828 shows the terms on which he worked at the beginning of their acquaintance. "I agree with Mr. Hardiman for twelve months to write for him whatever he wishes at six shillings per week and breakfast. He owes me to this day 5 pounds."

There are fewer transcripts by O'Donovan than by O'Scannell in the collection. It is clear from the nature of the work done by him for Hardiman that he was assisting him in the scheme of publication which led up to the *Irish Minstrelsy* published in 1831, although the transcripts connected with that book in Egerton 122 are in O'Scannell's hand. The transliteration of Connaught folk songs from Egerton MSS. 117 and 151 in Egerton 130 are in O'Donovan's hand and were probably intended as material for that book. And the transcripts from Egerton 160 in Egerton 110, also by him, suggest that Hardiman, long before O'Daly, had projected a "Poets and Poetry of Munster." It is possible too that the translations of tales in Egerton 124 (by O'Reilly and O'Donovan) were intended for a book of Irish tales. O'Reilly had certainly projected such a book in collaboration with Crofton Croker (cf. *Cat.*, II, p. 619). It is certain that the *Irish Minstrelsy* was not the only publication of Irish matter intended by Hardiman. He had planned an edition of the annals of Ireland in conjunction with James Scurry, and actually printed one part of the pseudo-Annals of Innisfallen, which was his unfortunate choice to initiate the enterprise. In Egerton 97, a copy of the Annals of Innisfallen by Fineen O'Scannell, there is a printed prospectus which sheds light upon the wide scope of this enterprise. It is headed: "The Ancient Annals of Ireland, in the language and the character of the Nation, with accurate English translation, are now issuing from the press of James Christie . . . 170, James's Street Dublin, in Numbers, and in Volumes. They have commenced with The Annals of Innisfallen, which are finely printed, on superfine Irish Paper, with excellent new Types, cut in Dublin, by the Printer." This is followed by a statement of the need for the publication of the Annals, fortified by the

opinions of Dr. Johnson, Burke, the *Journal des Sçavans*, and General Vallancey. It proceeds: "This national undertaking is not to be confined to the long-neglected Annals of the Country: with them it has commenced, because they are the most important features of our antiquity, and the want of them has compelled most of our modern historians to copy the errors of each other; but it will embrace all the ancient Literature of the Island, Historical, Poetical, Biographical, Topographical, Geneological (*sic*), etc." Below, under the heading "Mode of Publication," is the following paragraph: "They will be published in numbers, and also in Volumes.—The Annals of Innisfallen will be comprised in 21 Numbers, price 6½*d.* each, which will be delivered to its Patrons, at their Residence, to be paid for on delivery.—In one Volume, in boards, price 11*s.* 4*d.*, this Work will be delivered, when completed, to those who, on patronising this undertaking, shall pay 6*s.* 8*d.* and the remainder on delivery of the volume." Below this again, on a separate printed card, is the following:

"Be it ever gratefully remembered that the long-neglected Annals of Ireland, commencing with those of Inisfallen, were put to press by Mr. James Christie of Dublin, in the plentiful harvest of MDCCCXXII. owing to the patriotism of James Hardiman Esq. author of the History of Galway. Emilia Ellen O'Dogherty O'Molloy Hamilton. Annadale Cottage January 19. 1823. Erin go brath."

A note by Hardiman records that only one number was printed. Other traces of the same scheme are to be found in the collection. Thus the copy of *Leabhar Gabhála* in Egerton 101 is described by Hardiman as "a fair transcript for the Press, from O'Reilly's copy, made for Mr. Hardiman, in 1820." O'Reilly's copy in Egerton 95 was made in 1807 "from a copy made in 1631, in the possession of Dr. [Charles] O'Connor," clearly the original manuscript of O'Clery, now among the Stowe Manuscripts in the R. I. A. In Egerton 163 there are 31 pages of a projected edition of the Annals of Tighearnach by James Scurry, based upon a manuscript supplied by Hardiman. The manuscript is exquisitely written in a hand modelled upon print, and the dedication to Hardiman and the Address to the Reader show that it was intended to be printed. This was perhaps part of the same scheme. But it does not seem to have been carried any further, fortunately

enough, for such premature editions of the Annals would have stood in the way of better editions later on. But it is possible that this scheme, initiated by his friends, Hardiman and Scurry, just before he came to Dublin, was in O'Donovan's mind when he began his great work on the Annals of the Four Masters. James Scurry was at this time well known as an Irish scholar. Thus Eugene Kavanagh, writing about 1825, says of him (*Cat.*, II, p. 179): "James Scurry of Knockhouse, County Kilkenny, and Revd. Simon Walsh, R.C.C., Kilmacôw, were the prime in their time of my acquaintance among the gentlemen and were closely intimate." O'Donovan, in the introduction to his Grammar, says of him: "Mr. Scurry was a respectable farmer, and though his education was imperfect, he was a man of so vigorous a mind that he acquired an extensive knowledge of philology and general literature. He died in Dublin in 1828." He published "Remarks on the Irish Language, containing a criticism of the existing Grammars and Dictionaries and a specimen of an Irish Dictionary," with the Royal Irish Academy in 1827.*

Scurry's own grammar, or rather, grammars, may be found in Egerton 119, written *circ.* 1820 in his own exquisite, print-inspired hand. The first essay at his specimen dictionary is in the same volume (fol. 51). And in Egerton 113, art. 42, is his copy prepared for the printer of the description of Ireland given at p. 81 as a specimen of correct orthography and grammar.

He also printed in 1820 a translation of J. B. Manni's *Four Maxims of Christian Philosophy*, with an Introduction to the Irish Language. This interest in the translation of theological works into Irish no doubt led him to transcribe the version of the *Introduction à la vie dévote* of St. François de Sales found in Egerton 121, and it is probable that Egerton 120, another version of the same work, also belonged to him.

A considerable number of the manuscripts not otherwise accounted for were no doubt purchased from individuals or at sales. Occasionally the immediate source of such manuscripts can be traced. Thus the famous collection of law tracts and other matter, Egerton 88, was purchased from the sister of Archdeacon Mahon. This was Arthur Mahon, Archdeacon of Elphin, who

* The British Museum copy of this work (press mark: 12978. l. 11.) is the presentation copy to Bishop Murphy of Cork.

held the prebend of Howth in St. Patrick's Cathedral (d. 1788). Hardiman records that this manuscript in an unbound condition was lent by the Archdeacon to Colonel Vallancey. It is probable that at this time the fragment of the manuscript now in Copenhagen, Ny Kongl. Saml., Nr. 261 b in Quarto, was given by Vallancey to Thorkelin, as O'Flanagan records, "to guide him in an intended search for Irish manuscripts in the archives of Denmark" (*Cat.*, II, p. 603). When he acquired the fragments, Hardiman had a box made for them, which he describes as follows: "This Box was made out of a peice of old Irish Oak, taken from the Roof of St. Patrick's Church, Dublin, in 1818. The Oak was felled in the Woods of Killela [? Shillela], about 1670. Forty tons were given by Lord Strafford, the Proprietor, to the then Dean & Chapter, to repair the Cathedral and brought by sea, from Arklow to Dublin." The manuscript is still preserved in this box. Another book, the fine medical vellum, Egerton 89, has an interesting history. Written in Clare in 1482, it came into the possession of the Great Earl of Kildare, who paid twenty cows for it, before 1500, but had returned to Clare by 1616, and remained there until 1728, when it was in the possession of Dr. Mahon M'Mahon of Tooreen, father of the miscellaneous writer, Thomas O'Brien MacMahon. Later it was in the hands of a bookseller in Stephen's Street, Dublin, and was afterwards owned by James Braddish of Aungier Street, at whose sale, 15 July 1829, Hardiman bought it for £7 2s. 6d.

Certain books were probably purchased from the original scribes or their representatives. Thus Egerton 208 was written in 1826 by Peadar Ó Dálaigh, who was also the owner of Egerton 172. Egerton 156, 157 were written in 1816, 1817, by James McQuigge, a pretender to Irish scholarship, who worked for Dr. Adam Clarke, the Methodist collector. The O'Longan manuscripts, Egerton 141, 210, were probably acquired from one of the members of that scribal family.

3. ADDITIONS SINCE 1832.

Since 1832 the number of Irish manuscripts in the Museum has been slowly increased by the ordinary processes of purchase and gift. Among the Icelandic manuscripts purchased in 1837,

from Professor Finn Magnusson of Copenhagen, two volumes of miscellaneous matter, put together by the well-known Danish scholar, Grímr Jónsson Thorkelin, during his mission in the British Isles between 1786 and 1791, contain some matter of Irish interest. Add. 11213 contains his comments upon ancient Irish history, and Add. 11215 his collections in illustration of Gaelic antiquities and language. These latter collections are more important for Manx than for Irish literature, for among other matter they include the unique example of an Ossianic poem in that language. The Ossianic lay in O'Gorman's hand (art. 4) Thorkelin probably acquired through Vallancey, with whom he associated in Dublin.

Add. 11809, bought in 1841, is of greater interest. It originally formed part of a manuscript, written in the 15th century by Uilliam Mac an Léa, which at some later date appears to have been walled up in Hore Abbey, Cashel. It seems to have been discovered there towards the end of the 18th century. Either at the time of its discovery or later it was divided into two parts, one of which came into the possession of Edward O'Reilly, was Irish MS. no. 12 in the catalogue of his sale, 1830, and was purchased for the Museum from Mr. J. Bigg. The other portion was described by James McQuigge in a manuscript now in private hands (the contents of which have been kindly communicated by Dr. E. Gwynn) as part of a book found in the ruins of Hore Abbey, Cashel. It is possible that this part was in the collection of Dr. Adam Clarke, the Methodist scholar, who employed MacQuigge. The contents of this portion (noted below from a description supplied by Dr. Gwynn) are just what might be expected in a manuscript written by Mac an Léa.*

In 1845 two medical manuscripts were acquired from the bookseller, Rodd. Both of these had belonged to the famous family of physicians of the Isles, the Betouns, but their intermediate history does not appear to be known. Add. 18205, the life of St. Molaisse, acquired in 1850, had belonged to Robert Lemon of the State Paper Office. At one time it was in the hands

* The contents are : (a) Fragment of the life of St. George. Cf. Eg. 91, art. 2. (b) Fragment of the life of St. Mary of Egypt. Cf. Add. 30512, art. 99. (c) Anecdote of St. Brendan. Cf. *R. C.*, XXXI, p. 309. (d) Extracts from Tenga Bithnua. Cf. Eg. 136, art. 13. (e) Story of Solomon. Cf. *L. L.*, p. 282 a.

Possibly Phillipps MS. 9754, which belonged to Dr. Clarke and contains a form of the Tenga Bithnua, is the manuscript in question.

of Sir William Betham and was transcribed by Edward O'Reilly (the transcript is R. I. A. MS. 23. A. 43). Add. 18426, acquired in the same year, contains grammatical collections by E. O'Reilly.

In 1851 the representation of the Northern school in the Museum was further strengthened by the purchase from the Rev. T. Romney Robinson of Armagh, of five manuscripts, Add. 18745-18749. Some, if not all, of these manuscripts had come into Dr. Robinson's hands as executor of the distinguished scientist, Thomas Coulter, M.D., M.R.I.A. Dr. Robinson, in the obituary notice of Coulter in the *Proceedings of the Royal Irish Academy*, Vol. II (1844), p. 533, stated that he was born in the neighbourhood of Dundalk in 1793 and, having lost both parents in childhood, was brought up by an uncle. It is suggested by Séamus Ó Casaide, *Irish Folk Song Soc. Journal*, XXII-XXIII, p. xxii, that this uncle was the Samuel Coulter of Carnbeg, about a mile to the north of Dundalk, for whom Patrick Lynch wrote Add. 18747, 18748 in 1800, and Donnchadh Mág Oireachtaigh transcribed Add. 18749 in 1792 and Add. 18746 in 1796. Lynch is best known as a collector of folk songs for Edward Bunting, and an admirable biography of him is given by S. Ó Casaide in the above-cited introduction to the Irish Folk Song Society's edition of the *Bunting Collection* (*Journal*, xxii-xxiii, 1927). In the same place will be found some account of the language movement in Belfast in the 'nineties of the 18th century, and of Lynch's connection with such men as Thomas Russell and the Rev. William Neilson, who were prominent figures in that movement. The work both of Lynch and Mág Oireachtaigh is to be associated with that movement, which, as in Dublin, was closely connected with the political situation of the time. A reference to the descriptions of these manuscripts will show that they reproduce the 18th-century tradition of counties Louth and Armagh as embodied in such scribes and poets as Pádraig Ó Pronntaigh and Peadar Ó Doirnín.

The nine manuscripts purchased in 1852 (Add. MS. 18945-18953) belong on the other hand to the Southern school. They were all written in county Cork, in the main by two scribes Seán and Diarmaid Ó Reagáin of Cnocachuillinn in the parish of Desert between the years 1799 and 1834, and give some idea of the kind of literature—poetry, tales and devotional tracts—in

circulation in that region in the first half of the 19th century. Their history from the time of writing till they were bought from Bernard Quaritch has not been made out.

Among the manuscripts of Irish interest purchased at Sir William Betham's sale in 1854 (Add. MSS. 19828-19865), the only MS. containing Irish matter was the copy of O'Reilly's dictionary with additions by Owen Connellan (Add. 19860-19861).

In the same year the interesting volume of fragments of "bardic" poems (Add. 19995) was added to the collection. The three manuscripts, Add. 20717-20719, formed part of the collections of the Clare antiquary, the Chevalier Thomas O'Gorman, bought from a dealer in 1855. Among the manuscripts of Irish interest acquired at the Monck Mason sale or subsequently from Quaritch in 1858 (Eg. MSS. 1758-1786) were the two important vellums, Egerton 1781, 1782, the history of which has been recounted above, pp. 30-31. Until 1881 Irish manuscripts came in slowly, one by one: Keogh's *Botanologia* (Add. 25586) in 1864; Aodh Mac Curtin's copy of Keating's *Forus Feasa* (Add. 27910) in 1868; Peter O'Connell's copy of Cormac's Glossary (Add. 28257), which had belonged to Petrie and O'Donovan, and the Glossary copied by Anthony son of Eugene O'Curry (Add. 28258) in 1870*; an interesting manuscript written by Seán Ó Murchadha na Ráithíneach, the poet, which had belonged to — Hackett of Midletown and John O'Daly, the bookseller, (Add. 29614) in 1873. Some account has already been given of Add. 30512, which had belonged to W. Monck Mason and Sir William Tite and was bought from Quaritch in 1877. Some Irish matter was contained in the memoirs of the Earls of Desmond presented by Mr. Abraham Fitzgibbon in 1880 (Add. 31156).

The purchase in 1881 of six Irish manuscripts from Maurice Lenihan increased the representation of the Munster school in the Museum. They were part of a collection which Lenihan (1811-1895) had got together during his work on his *Limerick, its History and Antiquities*, published 1866, and his projected histories of counties Tipperary and Clare.† The Irish manuscripts are

* A catalogue of the Irish MSS. in the British Museum by the father, Eugene O'Curry, compiled between 1849 and 1858, is now Add. MS. 43376.

† For an account of Lenihan and his work as political organiser, journalist and antiquary, see an article by F. MacDonagh in *The Irish Booklover*, iii, 1912, p. 92.

numbered Add. 31872-31877, while Add. 31878-31889 contain original documents and transcripts bearing on the history of the three counties. Add. 31874 is a fine collection of the Munster poets made by the Rev. David O'Mahony of Dunaha, co. Clare, drawn in part from a MS. in the hand of Eoghan ruadh Ó Súilleabháin, while Add. 31877 is a miscellany containing, among other matter, contemporary copies of the work of the school of Limerick poets known as Filí na Máighe, whose centre was at Croom, near which part of the MS. was written. Add. 31876 is a Cork manuscript written at Mitchelstown. Add. 31872 is from Tipperary, Add. 31873 from co. Clare. All the manuscripts are of the 18th century, and they give a good general idea of the Munster literature of that century.

The devotional MS., Add. 33196, came in with the Newcastle Papers presented by the Earl of Chichester in 1886. Whitley Stokes presented the Cork MS., Add. 33567, to the Museum in 1889 "in gratitude for courtesy received from its present officers." In 1891 Clarendon MS. VIII (see above, p. 13) was acquired at the W. H. Crawford sale, and one of its constituent parts was the Irish vellum manuscript now Add. 33993. The interesting Northern MS. Add. 34119 presented by S. H. O'Grady in 1892, had passed through the hands of Owen Connellan and John O'Daly. Among the papers of the 18th-century politician and antiquary, James West, acquired in 1895, was the remarkable letter describing the siege of Limerick (Add. 34727). Whitley Stokes presented the photographs of the Copenhagen manuscript in Add. 35090 in 1897, and Mr. C. A. Wray the transcript of Archbishop Conry's *Desiderius* (Add. 37630) in 1908. Among the manuscripts collected by Robert Curzon, Lord Zouche of Parham, and bequeathed by Darea, Lady Zouche, in 1917, were the medical fragment in Add. 39583 and the late manuscript of saints' lives in Add. 39665. The interesting 17th-century Fermanagh manuscript containing so many *dánta grádha* (Add. 40766) was acquired at the McClure sale at Sotheby's, 6 June 1923. The modern versions of two Old Irish hymns acquired in the same year (Add. 40767) are the sole survivors of a collection of manuscripts wantonly destroyed. The latest acquisition to be described in the Catalogue is another interleaved copy of O'Reilly's dictionary, with additions by Owen Connellan (Add. 41155), acquired in 1924.

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- A mhúir naomhtha na mbeann nglas.
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- A phoitín, céad gráin ort, mí-ágh is droichechríoch.
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- Beannacht siar uaim go hÉirinn.
Fearghal óg Mac an Bhaird. i,
p. 385 (excerpt *printed*).
- Beannaigh inn, a Dhia.
Quatrain. ii, p. 135.
- Beannaighthe an locht ó lochta.
Version of psalm. ii, p. 33.
- Beann tonnghlas seach gach tulach.
Two quatrains of Aoibhinn
bheith i mBeinn Éadair. i,
p. 524 (*printed*).
- Beannughadh doimhin duit, a Dhoinn
na Daibheche.
Aindrias Mac Cruitín. i,
pp. 594-5; ii, pp. 114, 404.
- B' é Aonghus na n-aor ing na héigse.
Poem on Aonghus Ó Dálaigh.
ii, p. 10.
- Bhéara mé éuairt an uair so gan
bhréig.
Toirdhealbhach Ó Cearbhalláin.
ii, p. 145.
- Bhéar-sa Molaisse, gidh ghaduis mo
chéadfaidh uaim.
Stanzas. ii, pp. 65, 85-6.
- Beati qui persecutionem patiuntur
propter iustitiam. . . . Tad-
chrithid in chiniuda dóendai.
Passion of SS. Peter and Paul.
ii, p. 440.
- Becc, v. beag.
- Before the closing of the day.
Version of "Te lucis ante
terminum." ii, p. 46.
- Beidh an bhuaidh ag sluaigh na
nGaedheal.
Fragment of An Síogaidhe Rómh-
ánach. ii, p. 92.
- Beidh an talamh sa atá fúmsa.
Quatrain. ii, pp. 17, 155, 158.
- Beidh measgadh Gaodhlach i gcomh-
dháil éigceart Bhretain mhóir.
Prophecy. i, p. 675 (*printed*).
- Beid ribínidhe gainmhe trí Éirinn.
Prophecy. i, p. 674 (*printed*).
- Beir beannacht uaim tar h'ais.
Tadhg Ó Ruairc. ii, p. 362.
- Bheir mo Cháit bhéilbhinn ar
mhnaibh Éireann dubhadh is
gnáth.
Peadar Ó Doirnín. ii, p. 129.
- Beir uaim an tobac bréan.
Poem on tobacco. ii, pp. 376-7.
- Beith 'na haonar dom láimh dheis.
Verses on Ogams. i, p. 166.
- Beith onn duir do-bhéarainn duit.
Quatrain. i, p. 611; ii, pp. 60,
82.
- Bendacht, v. beannacht.
- Beóir go léor agus fíon mo sháith.
Stanza. i, p. 605 (*printed*).
- Between fifty and five and five.
Metrical riddle. ii, p. 251.
- B' fhada beó gan glór air choilltibh
mé.
Couplet. ii, p. 107 (*printed*).
- B'fhearr liom gearrán Bhriain Uí
Bhroin.
Séamus dall Mac Cuarta. i,
pp. 577, 602; ii, pp. xxviii,
51-2.
- Bhí v. also boí, ro boí, do bhí.
- Bíaid do gabáil co minicc.
Extract from poem on Ps. cxix.
ii, p. 513.
- Bíaidh duine i bpéin is é beó.
Quatrain. ii, p. 33.
- Biddí an ainneir chaoín is deise pearsa
is gnaoi.
Toirdhealbhach Ó Cearbhall-
áin(?). ii, pp. 239, 256.
- Bídh duine a ní gráig nach sámh 's
nach suaire a chiall.
ii, p. 157.
- Bí fúm, bí, a Mhic, ar mo mhuin.
Quatrain. ii, p. 164.
- Bhí mé aréir ag siubhol chois
trágha. Folk song. ii, p. 243.

- Bhí mé lá breágh aoibhinn aerach.
Toirdhealbhach Ó Cearbhall-
áin(?). ii, pp. 145, 151.
- Bhí mé lá geimhridh ag dul insa [coss
monu].
Folk song. ii, p. 249 (*phonetic*).
- Bhímélaím Balla, 's mophóca folamh.
Quatrain. ii, p. 71.
- Bhí mé oidhche ar thórramh, is ann a
bronnadh an tsheód dam.
Folk song. ii, pp. 242, 256.
- Bím-se buan ar buaidhirt gach ló.
Seán Clárach Mac Domhnaill. i,
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- Bím-se suirgheach le saothibh.
Seamus beag Mac Coitir. ii, p. 231.
- Bíodh a fhios agad, a léightheóir
uasail, go raibh inghean . . .
ag Cairbre mhac Cormuic.
Cath Gabhra. ii, p. 426. v. also
Do bhí inghean bhreaghdha
mhallrosgach.
- Bíth a fhios agad an uair bhíos an
nuibhir óir 5, 13 nó 16.
Chronological note. ii, p. 223.
- Bíth a fhis agat curab olc an t-adbur
díumais.
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condition. ii, p. 551.
- Bíth a fis agat íarum cipé lenab áil in
leabur sa do légad.
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- Bíodán cailleach ní taitneamhach an
comhrádh sin.
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- Bíodh nár Ghaodhal Éadbhard glan-
eagnaidhe Llúid.
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each. i, p. 564.
- Bíodh Nodlaig na Ruarcach.
v. Nodlaig na Ruarcach.
- Bíothgháirdeas bíodh i geruinne cé.
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is." i, p. 639; ii, p. 45.
- Bí sásta feasta, a lic, go luan an
bhráith.
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- Bhí Seathan againn ba suaire i gcéill.
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- Bíth *see* bíodh.
- Bliadain so solus a dath.
Seaán mór Ó Dubhagáin. i,
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160 (fragm.), 231, 251 (fragm.),
352 (fragm.).
- Bodach lághrach salach sálmhór
séideánach.
On a clown. ii, p. 226.
- Boí v. also ro boí, bhí, do bhí.
- Boí Ailill agus Medb aidche samna hi
Ráith Chruachan.
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- Baí aroile erraidh.
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- Baí Bricíne Thúama Dreacan aithle
chorguis césta móir.
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- Boí coimthinól manach i tír Éigipt.
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- Boí Coirpre Crom mac Feradaig.
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Crom. ii, p. 517.
- Boí Conchobar macc Nessa aidche n-
ann ina chotlud.
Fís Chonchobair. ii, p. 286.
- Boí Conchobar agus maithe Ulad.
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- Boí Curnán mac Áeda meic Echach
ina aithirí le Diarmait mac
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- Boí dae uasal adamhra i crích na
Pers.
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- Boí Eochu beg macc Cairpri rí
Cliach i nDún Chuillne.
Táin Bó Dartada. ii, pp. 2,
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- Baí fer amnas éttrocar i nÉri.
Tale of Aithirne. ii, p. 317.
- Boí fer amhra i n-Osraighibh.
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- Baí Finn úa Baisene fó Éirinn oc cuinchidh a meic.
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- Boí Flidais bean Ailillo Finn hi crích Cairpri.
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- Boí manach hicc edurguidi óghMhure.
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- Baí Mongán i ráith móir Muighi Line.
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- Boí Oengus hind aidchi n-aile ina chotlud.
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- Baí rí amra airegda (i n-airdrige) for hÉirinn.
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- Boí rí amrau airegdai and Emain Macho fecht n-aild edón Conchobor mac Fachtnae.
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- Boí rí-brugaid amrae la Laignib, Mac Da Thó.
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- Bolg an tSoláthair m'ainm gan gó.
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- Brac buaidh na ceath.
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- Branar beag do-righne mé.
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- Bráthair bocht brúite ó fhíon.
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- Brath leannáin ag Leic Lughaidh.
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- Brave whiskey stand not cap in hand to white, to red, to sherry.
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- Bréagach sin, a bhean.
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- Breitheamh ceart comhthrom an t-éag.
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- Brian Ó Ruairc rogha Gaoidheal.
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- Briathra ann imorro ó Ambrosius.
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- Cá mhéad Sibíl do bhí ann.
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- Cá ní is buaine iná cria.
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- Caoinead féin má thig liom.
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- Caoin thú féin, a dhuine bhoichd.
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- Caoir mhiollaidh oram dá mbeirinn
ort, a bháis na ruag.
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- Caoir theineadh oram dá mbeirinn
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- Caombain m'anam-sa, a Dhia.
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- Caora thagann ar an gcaorthann.
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- Cha raibh bréag i dtréinneart Ghuill.
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- Cá raibh tú le bliadhain, a theachtuire
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- Cárbbh iongnadh dham taoiséach nó
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- Cárbhudh iongna duine dod cháil-se.
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- Cartagus do chlannaibh Ferghusa
mic Róigh dó.
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- Cathaigh red mheanma, a mhic
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- Ceana Aodha an fhabhraidh mhoill.
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i, p. 648.
- Ceanandas ceann thairis cáigh.
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- Cheannaigheamar seisreach an dara
lá mhárta.
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- Ceann na ríoghraidhe rí Uladh.
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- Ceap craoibhe Gearaltach.
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- Cearad ghaisge do fhoghnadh d'Aodh.
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- Ceart Cruachan for cách annso.
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- Ceathrar dá dtug Fionn fuath.
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- Ceathrar do bhí ar uaigh an fhir.
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- Cethrar mac ba gribda glór.
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- Cedrus oculus cypresus, palma oculus oliua.
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- Ceist agam ort, a chléirigh.
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- Ceist ar fhearaibh Éireann i mBéarla ná i nGaoidheilg.
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- Ceist cid dia tá Táin Bó Cúailnge.
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- Ceithre cletha fesa abhus.
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- Ceithre puirt glanas anmain.
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- Celebrad én ar m'aire.
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- César an áigh, Pompéi 7 Alasdrann mór.
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- Cia v. also cá.
- Cia adeir gur imthigh Éamonn.
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- Cia an bhean nó an eól díbh.
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- Cia an dochtúir is mór iúl.
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- Cia an t-ainm is mó no an mhór-mhaith.
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- Cia an tsaoi le seinntear an chruit.
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- Cia atáim cáinte casta círdhubh.
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- Cia beth dia inmas.
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- Cia céitliagh ro buí i nÉrinn ar tús riam.
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- Cia do-béra dom cheann féin uisci.
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- Cia hé an fear a bhias agad, 'inghean mhórdha.
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- Cia hé siúd amuigh.
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- Cia hé súd thiar ag triall go dtí mé.
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- Cia féighe ránag.
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- Cia go roibh mo Róis is mise 'nár gcomhnuidhe mar lánamhain thart thall.
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- Cia lín aiste an airchetail.
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- Ciall ní bheanam as bod muice.
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- Ciamhair cráidhte an croidhe se.
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- Cia maith do mhisneach, a ghrádh.
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- Cia moltar cách tar cend alla.
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- Cia nach dáileann Rí nimhe.
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- Dull and heavy with health impaired.
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- Dún Dá Leathghlas ós gach lios.
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Dún Sobairche dian sluaig linn.

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Dúnta for nduan déicid lib.

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Dursan leamsa an t-eó óir.

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Seacht rígh dhéag lánmheabhair riom.

E

Each iomchair 's gan dol na haice.

Aonghus na n-aor Ó Dálaigh.

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díola nach díol damh.

Each mur bhfuil sé slán folláin i cenáimh ⁊ i n-anáil.

Notice of a horse. ii, p. 75.

Each 'na sheasamh fo neart.

Quatrain on the arms of Ó

Rodaidhe. ii, pp. 18, 66, 86,

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sheasamh fo neart.

Eachtra Shéamais Ghraé ag iarraidh léighinn 'na sgoláire.

Donnchadh ruadh Mac Con

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eadha. i, p. 389.

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Part of version of Pseudo-Turpin.

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Éire ógh, inis na naomh.

Giolla Caomháin; Giolla Moduta

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Éisd, a Bhaoithín bhuain.

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Étsid, a aís ecna aibinn.

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Éistidh, a aos chumtha chaoin.

On Patrick's Purgatory. ii, p. 477.

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ocht Mhilésius.

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Éistidh lem staraidheacht gan fail-

lighe go fóill.

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- Éist re Conall calma.
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and *English*).
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Is beag an mhaith an bhuirbeacht mhór.
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Is bréag adubhairt an chléir.
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Is cásmhar docharach doiligh mé déarach dian.
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Is ceasnuigtheach treabhlughdeach fannlag mé i bpein.
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Is cian an deacair re haithris i gcríochaibh Fáil.
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Is claidhte mé i gereathaibh gan tapa gan treóir.
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- Is cosmhail nach dtarla leat.
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- Is crádh liom an tásg sin do thriall
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- Is crann glas duilleach torrach trom.
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- Is creach mar d'éag an potáta.
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- Is créachtmhar 's is cásmhar atáim-se.
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- Is créacht teinn bocht bheir fagharta
mo shúl-sa bleacht.
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- Is críoch gan áird tú, a chláir Luire
úd do-chím.
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- Is crom gér a fiacla.
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- Is cruaidhe nó cloch.
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- Is cuid dona saobhaibh saobha.
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- Is cuimhin liom go dtug an fhian.
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- Is cuimhin liom imtheacht ochtair.
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- Is daoine cóir na bráithre.
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- Is díomhaoin gach prímhír dá dtáinic
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- Is díomhaoin na síodaigh sin oraibh-
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- Is dobrán re miniascach.
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- Is doilibh liom flatha gan flaitheas
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- Is doilig do neoch fognam maille do
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- Is dubhach taoim fa phéin.
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milis í.
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- Is duine do foilceadh i dtobar na naoi
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- Is duine mé do shiubhlaigh a lán.
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- Is duine thú dhiolas lionn lá.
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- Is dún con duibhe an dún seo thiar.
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- Is éachtach 's is díth.
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- Is é an Spiorad Naomh mo sparán.
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- Is é an t-uisge beatha rogha gach
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- Is é Brian Ó Ceallaigh an tréinfhear,
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- Is é deireadh an chomharsa riom.
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- Is ed is dech do senóir.
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- Is é do bhás, a Hóraigh ghreann-
mhair.
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- Is é do bhás, Uilliam, do chealg
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- Is é Peadar do chuir Marsialis don
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- Is hé Rí nime ocus talman ro theip in
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i, p. 150 (*printed*).
- Is hé titol fil i ndrech an liuboir se
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- Is fada fairsing pobal Dé.
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- Is fada 's is dian mé id dhiaidh, a sheanabhoig.
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- Is fearra fá seacht don talam a theacht dá chasnam ar neart aineólach.
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- Is feasach don tír thú id bhreallbhard.
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- Is felius toeb re lus nó re legius.
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- Is fíor trím aisling gur feasadh aréir dam.
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- Is í an bhláthbhruinneall bhláith-mhilis bhéasach.
v. A bhláthbhruinneall bhláith-mhilis bhéasach.
- Is í an ghabar gidh é an t-each.
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- Is iad na mná do chiap mé 'ghnáith.
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- Is iat so cuingill na nádúire daenna.
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- Is iat so na sé cuinghill .x. dlighes in fhaísidin do bheith indti.
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- Is í Brighid Nic Con Mara an stáid-bhean.
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- Is í Duireann na dóibhthe an mhaighdean ghealchígheach.
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- Is i nEachdhruim an áir atáid 'na geomhnuidhe.
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- Is i leacain na mná nach gnáth i bhfeirgchionta.
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- Is í lúb chaoin na háille í don árdfhuil gan bhéim.
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- Is í Máda Ní Dhubhda an bhruinneall mhaiseach mhúinte.
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- Is í Máire an ainnir bhinn ghrádhmhar chneasta chaoin.
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- Is í Máire inghean Hánri chuir barr ar chliú Gaedheal.
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- Is í mo chreach bean cheannaighe na féile.
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- Isin chethrumad bliadain do rígi Laogure meic Néill.
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- Is inmheasta gur thuic Pátraic.
Tract on ascetic practices. i, p. 637 (*printed*).
- Is iomdha ard don Mhumhain ionna siubhlaid aicme bhreóidhte as.
Tomás Ó Míodhcháin. ii, p. 209.
- Is iomdha file dhá iarraidh.
Quatrain. ii, p. 62.
- Is iomdha toigh i mBaile Átha Cliath.
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- Is iongantach uathbhásach (a chair-dibh).
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- Is ísiol gotha na mórshruth mór.
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- Is hí so saine atfiadhat eólaigh.
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- Is léan le n-aithris dá ndealbhadh éigis duain.
Aodh buidhe Mac Cruitín. ii, pp. 176-7, 215.
- Is léan liom leagadh na bhflatha is na bhfioruaisle.
Tadhg Ó Duinnín. ii, p. 222.
- Is luaimneach ar feadh gach bord an braighire.
Quatrain. i, p. 29 (*printed*).
- Is luath do thosaigh an sonas bheith tuirseach dhíom.
Stanza. i, p. 693 (*printed*).
- Is mairg *v.* also Mairg.
- Is mairg a bhíos gan chéill.
Quatrain. ii, p. 78.
- Is mairg a léigeas a rún le mnaoi.
Love poem. ii, p. 374.
- Is mairg breithem beres goí.
Quatrain. ii, p. 504.
- Is mairg do-gheibh bás le linn anfaidh.
Couplet. i, p. 690 (*printed*).
- Is mairg do mharbh a dhearbhráthair.
Aonghus na n-aor Ó Dálaigh. ii, p. 227.
- Is mairg nach déan a leas.
Quatrain. ii, pp. 57, 126.
- Is maith *v.* also Maith.
- Is maith an fear sleáin mé, láighe agus sluaiste.
Folk song. ii, pp. 254, 257.
- Is maith bhur gcuid aráin phlúir.
Maghnus Ó Domhnaill. ii, pp. 72, 85.
- Is maith duine agá mbí muc.
Quatrain. i, p. 608 (*printed*); ii, pp. 58, 126.
- Is maith duine 'na dhún féin.
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- Is maol guala gan bhráthair.
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- Is meanmnach súgach lúthmhar cliste.
Uilliam Mac Giolla Chiaráin. ii, p. 140.
- Is mé an t-iolar ón taobh tuadh.
Quatrain. ii, p. 72.
- Is mé Colum Cille cáidh.
Colum Cille. ii, pp. 222-3.
- Is mé Ébha Ádhaimh uill.
Eve's confession. i, p. 330.
- Is mé síogaidhe Dhúine Dris.
Quatrain. ii, pp. 72, 106.
- Is mian liom (mithidh dúinn) feasta gluaiseacht.
Dáibhí Ó Murchadha. ii, pp. 75, 109, 235, 243-4, 248.
- Is mian liom trácht an uair se ar Mhaly na ráite suaírece.
Toirdhealbhadh Ó Cearbhalláin. ii, p. 151.
- Is mian liom trácht ar bhláth na finne.
Toirdhealbhadh Ó Cearbhalláin. i, p. 575.
- Is mian liom trácht ar sgéimh na mná do shíolraigh ón árdfhuil onóraigh.
Séamus Mac Cuarta. i, p. 580.
- Is milis an teanga an Ghaoidhilge.
Séathrún Céitinn. ii, pp. 224, 461 (*fragm.*).
- Is milis cumhra glór an fhir.
v. Milis cumhra glór an fhir.
- Is milis do bhriathar, is cliathchumhang druidte do dhorn.
v. Más milis do bhriathra, is cliathchumhang, etc.
- Is milis id bhéal-sa sméara an drioslaigh chríon.
Stanza. ii, p. 198.
- Is milse braithlis ná gabhann tré dhomblas ae.
Couplet. i, p. 610 (*printed*).
- Is mise an t-ubhall ó thuinn go tuinn.
Quatrain. ii, p. 103.
- Is mise Cormac ua Cuinn.
Cormac mac Airt. i, p. 652 (*excerpt printed*).
- Is mithidh dúinn feasta gluaiseacht.
v. Is mian liom feasta gluaiseacht.
- Is mó mheastar duine i ndeaghchulaidh.
Quatrain. ii, pp. 58, 126.
- Is móidighim feasta.
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- Is mór an béal don éag nár chaoimhain.
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- Is mór an fáil seo d'fhás ar Éire.
Elegy on William Burke. ii, p. 247 (*phonetic*).
- Is mór an tubaist nár fhiosraigh mé Chato riamh.
Stanza. i, pp. 610-1; ii, p. 60.
- Is mór deimhniughadh na gcompánach.
Thomas Dease. ii, pp. 59, 106, 126.
- Is mór do gheallamair.
Ejaculation of St. Francis. ii, pp. 42, 578, 584.
- Is mór do ghean i bhfearann chille.
Aonghus Ó Dálaigh. i, p. 664.
- Is mór do thorann ar chlár.
Quatrain. ii, p. 59.
- Is mór idir na haimseraibh.
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- Is mór támuid a chaill ris an daille tuigse.
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- Is nach aoibhinn anois an mheadhair.
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- Is neamhmhisniúil do ghaisgeadh, a Mhic Carthaigh Mhóir.
Stanza. ii, p. 62.
- Is olc atá ar Éire anocht.
Coireall mac Curnáin. ii, p. 109.
- Is páirt do do ghasdacht mur bhearraí mo chnuasach rann.
Gearailt Ó Cuileáin. ii, p. 92.
- Is ro-mhaith mo leagha-sa.
Richard Butler. ii, p. 500.
- Is ro-mhór m'iongnadh nár innis dam Homer riamh.
Stanza. ii, p. 198.
- Is saoitheamhail 's is sáimh í, is aoibhinn gach lá í.
Toirdhealbhach Ó Cearbhalláin. ii, pp. 145, 243, 615.
- Is saoth lem int aos léighind.
Quatrain. ii, p. 486.
- Is súgach soilbh mheabhbras.
Uilliam dall Ó hÍfearnáin. ii, p. 207.
- Is taeb nochta re gaith ngéir.
Fuillechán mac Taidg. ii, p. 479.
- Is tairis linn do thecht dar dtír.
v. Tairis linn etc.
- Is taomach táim gan tapadh.
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- Is tearc ní is beacht.
Quatrain. ii, p. 126.
- Is tearc obair.
Prologue to Pairlimeint na mban. i, p. 572; ii, pp. 460-1, 596-8.
- Is tláth dealbh dítheach do bhádar ar gcléire.
Tomás Ó Míodhcháin. ii, p. 207.
- Is toil' mo thoil do thoil mhaith dhuit go héag.
Stanza. ii, p. 198.
- Is [trasthaugh baughthlach dlioghachsa] bhíos.
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- Is tréith mé lag, 's is fann mo ghné.
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- Is tréith mé seal 's is fann.
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- Is truagh, a Dhé, mo ghalar.
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- Is truagh, a leabhráin bhig bháin.
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- Is truagh gan mé im éinín druideóige.
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- Is truagh gan mé is Nóra chaoín.
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- Is truagh gan mé 'gus tú, a Chití bhéasach.
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- Is truagh gan mé is tú, a Shíle ghálánta aoibhinn.
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- Is truagh ghéar gan mise agus
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- Is truagh iarumh agus is garbh.
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- Is truagh liom do bhás, a bhoill.
Aindrias Mac Cruitín. i, p. 606 ;
ii, p. 84.
- Is truagh liom na faolchoin an
éithigh 's an fhíll duibh.
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- Is truagh liom na sgéalta do chuala
go déidheanach.
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bhoireann. ii, p. 209.
- Is truagh mo thurus go Loch Dearg.
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- Is truagh sin mise is mé atuirseach i
ndiaidh mo chúil.
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- Is tuar fola fearthainn go fíor.
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- Is tubaisdeach a chuaidh dhamh mo
chuaire ana mhuilinn dia
máirt.
Peadar Ó Doirín. ii, p. 130.
- Is tuirseach dealbh táim-se.
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- Is tuirseach fann i dteannta ar
cathamh mé.
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- Is tuirseach lag claidhte tím-sa
deireadh gach oidhche.
Iollann ruadh Mac Parthaláin.
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- Is tú tréd chomhachta d'fhóir ón
gearcair mé, a Dhé.
Stanza. ii, p. 200.
- Is uasal 's is fearamhail, is buadhach
's is barramhail.
Séamus dall Mac Cuarta. ii,
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- Is úr crann na bendachtan.
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- Is urus don cclair don éigis 's do
lucht ealadhna an tsaoghail.
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- Í tala nimh buadlonnach.
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the Poenulus. ii, p. 612.
- It é saigdi goine suain.
Créd ingen Guaire. ii, p. 304.
- It é sóere gacha gráidh.
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- It imdai na haingil se.
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- I dtoigh duine oile ag ól.
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- I dtoigh óil is béasa ceart.
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- I dtreise an tighe n-óla.
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- It's cold and late.
An Spailpín. ii, p. 329.
- It's under an arbor of wide-spreading
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- Ittear iasg i mBaile Shac.
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- I n-uaigneas aréir dam idir néalaibh
do bhíos.
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- Januarius. Ceannbarr, Cinnbharr, nó
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- Jeagh, jeagh yn Ghrian tareil yn Oiee.
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- Jesus the crown of virgins whom.
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- Lá dá raibhe Fionn 's a shlóighte.
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- Lá dá raibh Pádraig i nDún.
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- Lá dá raibh Pádraig i nDún.
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- Lá dá raibh Ruaidhrí ag tóraigheacht
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- Lá dár éirigh Fionn mac Cumhaill i
nAlmhain leathanmhóir Laigh-
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- Lá dona laetha dhamh i gcathraigh
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- Laoghaire mac Néill Noíghiallaigh.
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- Largus amans ilaris ridens rubique
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- Lá ro boí Cond i dTemraig.
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- Lá úd na feirge lá na huamhnadh.
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- Leachta carad i gcath Bhriain.
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- Leachta Ghuill do chráidh mo
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- Leanfam an eang so Oirchear.
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- Leath re Fódla fuil Uidhir.
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- Le ciontaibh na healta agár dalladh a gcluas tuigse.
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- Le Dia bheirim a bhuidhe.
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- Le do charaid ná mill thú féin.
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- Léigfeadh Aodh d'fhearaibh Éireann.
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- Le hiomurcadh cainte dá dheóin.
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- Le linn uaisle cloinne toictheach.
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- Lepra est egritudo . . . i. issed is lubra ann.
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- Lhig da'n seighl tchinda my-geart.
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atá.
Éamonn do Bhál. i, pp. 570-1
(*excerpt printed*).
- Mo léirchreach nach cléireach do
deineadh díomsa.
Stanza. ii, p. 199.
- Mollecharane, cre dooar ooh dty
stoar.
Manx ballad. ii, p. 608.
- Mo mhallacht ar Éire nach gcumann
re chéile.
Two stanzas. ii, p. 110.
- Mo mhallacht go bráth.
v. Mallacht Dé go bráth.
- Mo mhíle beannacht leat gach am.
Trí rainn 7 amhrán. ii, p. 144.
- Mo mhíle mallacht ar gach duine
dair chum daoi.
Quatrain. ii, p. 469.
- Mo mhíle truagh, mo bhuairt, mo
bhrón.
Seán Ó Tuama. ii, p. 186.
- Mo mhilleadh 7 m'osna má's doilbh
is dioghbhálach.
Éamonn Ó Macháin. ii, p. 202.
- Mo naoi rainn ón mo naoi rainn.
Religious poem. i, p. 623.
- Mo Nere nuallaig diamba brethem.
Beichbretha. i, pp. 88-9.
- Monster egregious, blockhead, traitor,
knave.
Crazy Bourke. ii, pp. 211,
216.
- Monuar go bráth go dtarlaidh uainne.
Elegy on Róis Ní Dhoirín. ii,
p. 91.
- Monuar-sa an Charthuill tráighte
tréithlag.
Aodhagán Ó Rathaille. ii,
pp. 221, 226.
- Monuar thú, a bháintreabh áiseach
Éireamhóin.
Lament for Ireland. ii, p. 372.
- Mo phéin, mo thurrainn, mo thuirse,
mo léan, mo chreach.
Uilliam Mac Cáirteáin. i, p. 582
(*excerpt printed*).
- Mo phudhair mar do geineadh *Cupid*
dá ghile.
An t-ath. Uilliam Inglis. ii,
p. 189.
- Mora agus Muire dhuit, a spéirbhean
chiúin.
Love song. ii, pp. 242, 614.
- Mór an chréill se gheibhim do chéas
mé.
v. Mo thruagh an chréill seo etc.
- Mór anocht mo chumha féin.
Ossianic lay. i, pp. 592, 636;
ii, pp. 39, 337, 389, 406, 423,
606.
- Mór an t-ainm ollamh fatha.
Eochaidh Ó hEódhusa. i,
pp. 474-5 (*excerpt printed*).
- Mór atá ar theagasg fhilatha.
Tadhg mac Dáire Mhic Bhruaid-
eadha. i, pp. 388-9, 662;
ii, p. 18 (*fragm.*).
- Mórchath Breg na ngním ngrinn.
Fenian poem. ii, p. 270.
- Mór cóir cháich ar chrích Laighean.
Niall Ó Ruanadha. i, pp. 499-
502 (*excerpts printed*), 515.
- Mór do-ghníd daoine dhíobh féin.
Fear Feasa Ó an Cháinte. i,
pp. 555-7 (*printed*).
- Mór do mhill aoibhneas Éireann.
Fearghal óg Mac an Bhaird. i,
pp. 382-3.
- Mór ndrúiss, mór mbaos.
Quatrain. ii, p. 483.
- Mór idir na haimseraibh.
Muiris mac Dáibhí dhuibh
Mhic Gearailt. i, pp. 3, 663
ii, p. 231.

- Mór ionghabháil anma ríogh.
Tadhg dall Ó hUiginn. i, pp. 55,
437 (excerpt *printed*).
- Mór loites an lethchuma.
Moral poem. ii, p. 5.
- Mór mo chuid do chumhaidh Thaidhg.
Tadhg óg Ó hUiginn. i, p. 364.
- Mór no bíd Satan for ecill muinntire
Coluim Chille.
Tale of Colum Cille's community.
ii, p. 323.
- [Morra] duitanoirgidh gur socairatáir.
Folk song. ii, p. 242 (*phonetic*).
- Mór re cuma caithréim ríogh.
Poem on Sir John O'Dogherty.
ii, p. 170.
- Mo shlán-sa feasta le hábacht, le
haiteas.
Seamus mac Uilliam do Barra.
ii, p. 201.
- Mo shloinneadh féin do phréach 's do
chreach mo lár.
Seán Ó Neachtain. i, p. 615 ;
ii, p. 106.
- Mo smiddín do smigín bheag bearrtha
liath gan tábhacht.
Two stanzas. ii, pp. xxxi, 157.
- Most beauteous gem of Adam's
lovely race.
Eóghan Caomhánach. i, p. 705.
- Mo thaobh nó mo chossa, níl mé slán.
Folk song. ii, p. 249 (*phonetic*).
- Mo theagasg dá ngabhthá, a chuirp
nár cleachtadh leat srian.
Éamonn mac Donnchadha an
Dúna. ii, p. 219.
- Mo theagasg dhuít i n-ainm Mhic
Dé 's na naomh.
Stanza. ii, p. 71.
- Mo theagasg má ghlacair, bíodh agad
agus cuimhnigh fós.
Stanza. ii, p. 199.
- Mo theasdas ar an leabhar so na
laoithe lán.
An t-ath. Conchubhar Ó Briain.
i, p. 572 ; ii, pp. 460, 598.
- Mo theasdas-sa dhibh innsim do
chléir na gceacht.
Seán Ó Tuama. ii, p. 195.
- Mo theóra ucsi forsín rígh.
Prayer. ii, p. 492.
- Mo thruagh an chréill seo gheibhim
do chéas mé.
Uilliam ruadh Mac Coitir. i,
p. 701 ; ii, p. 394.
- Mo thruaighe mar táid Gaoidhil.
Fear Flatha Ó Gnímh. i, p. 642 ;
ii, p. 369 (a *printed* text).
- Mo thruaighe mur taoi, a thulach.
Muirgheas Ó Dálaigh. ii, p. 166
(excerpt *printed*).
- Mo thubaist, is fann mo cheann, 's mo
ghnaoi ní bhfuil breaghdha.
Stanza. ii, p. 198.
- Muc Mic Da Thó tlachtmad torc.
Poem on Mac Da Thó's pig. ii,
p. 316.
- Mug Eme ainm, érim nglé.
Flann. ii, p. 321.
- Mug Eme .i. ainm in chétnae oirci
ceturo baí i n-hÉriu.
Extract from Cormac's Glossary.
ii, p. 320.
- Muin, ailm, ruis, coll.
Riddling quatrain. i, p. 607.
- Muin, luis is sé cuill chalma.
Quatrain. i, p. 609 (*printed*) ;
ii, p. 81.
- Muin 'san cheap im ainm is fairsing
sin do sgriobhaim-se.
Cypher stanzas. ii, p. 423 (*prin-*
ted).
- Mura v. also Mara.
- Mura mbeadh faitchíos lucht na
bréige, rachainn faoi do dhéin.
v. Mo léan mar a thug mé grádh
dhuít.
- Murab é d'éigeadar éifeacht ar ndra-
oithe.
Pádraig Mhac Alionduinn. ii,
p. 120 (in art. 3).
- Mura bhfuil ag Críosta tá mé i nguais.
Fragment of "Ballyhaunis."
ii, p. 145.
- Mura ngéillim-se dh'Éamonn 's don
óggasraidh.
Dialogue. ii, p. 92.

Muse help to blaze the fame of
Berwick grand.

Seán Ó Neachtain. ii, p. 95.

My desire to invite my kind Muse is
to inspire me in this humorous
lay.

Eóghan Caomhánach. i,
pp. 673-4.

My heavy Curse on the hands that
first invented or made glasses.

Stanza. ii, p. 143.

N

Ná hadhair bréigdhíá ná íodhal.

"Deich n-aitheanta Dé." ii, p. 94.

Na haesa immorro.

On the Six Ages. ii, p. 513.

Na hardaigh h'uail, a dhuine.

Moral poem. ii, p. 31.

Ná bí fonóideach ar sráid.

Quatrain. ii, p. 68.

Ná bí i n-arraid liom, a athair
ghlaineólaigh.

Éadbhard do Nóglá. i, pp. 16,
570; ii, p. 189.

Ná bí ro-chruaidh, ná bí bog.

Comhairle na Barrsgolóige. ii,
p. 22.

Na bráithre sin Dún na nGall.

Maghnus Ó Domhnaill. i,
p. 604; ii, pp. 61, 126.

Ná brost mise, a mheic Dháire.

Lughaidh Ó Cléirigh. i, pp. 53, 534
(excerpt *printed*); ii, pp. 11, 12.

Ná cagail labhra, a Lughaidh.

Fear Feasa Ó an Cháinte. ii,
p. 11.

Ná caith, ná sgaip ar fad do sholáthar.

Stanza. ii, p. 199. v. also Ná
coigil, ná caith ar fad; Ná
taisc, ná caith ar fad.

Nach ait an nós so ag mórchuid
d'fhearaibh Éireann.

Dáibhí Ó Bruadair. i, p. 522
(*printed*).

Nach ait an obair se ar Thadhg.

Anluan Mac Aodhagáin. ii,
pp. 11, 12.

Nach aoibhinn dona héiníní éirigheas
go hárd.

Folk song. ii, p. 249 (*phonetic*).

Nach aoibhinn is nach aerach don té
bhíos i n-aon teach rena
ghrádh.

Folk song. ii, pp. 254 (*phonetic*),
258.

Nach buadhartha bocht an cas.

Folk song. ii, pp. 246, 257.

Nach cruaidh an charaigheacht do
bhí ag an mbás liom.

Folk song. ii, pp. 238, 257.

Nach é an cat marbh a chas chun na
háite seo mé.

Folk song. ii, p. 242.

Nach fadtuirseach an treasgairt sin
ar phór Mhíleadh.

Diarmaid mac Domhnaill mhic
Fhínghin Uí Shúilleabháin;
— mac Míchíl Mhéig Car-
thaigh. i, p. 552 (*printed*);
ii, p. 414.

Nach fear meodhangaiti.

Tract on accessories to a theft.
i, p. 87.

Nach gránda don áirne sin i dtalamh
más críon.

Poem on Maghnus Ó Domhnaill.
i, p. 604.

Nach léir dhuitse Gaoidhil bhochta
na glanáille.

Poem. ii, p. 63.

Na enuic is áirde is iad is fuaire.

Quatrain. ii, pp. 81, 139. v.
An enoc is áirde, etc.

Ná coigil, ná caith ar fad do láthair.

Quatrain. ii, pp. 72, 85. v. also
Ná taisg; Ná caith.

Ná creid iad-san, éist mé.

Two quatrains against drunken-
ness. ii, p. 32.

Na cúig paidreacha déag as cóir do
rádh.

Note on the Fifteen Oes. ii,
p. 29.

Ná cuir spéis i mac nó i mnaoi.

Quatrain. i, p. 280 (*printed*).

- Ná déan cáil as colptha díreach.
Quatrain. ii, p. 32.
- Ná déan ceannadhairt do do láimh.
Two quatrains. ii, p. 65.
- Ná déan díomus, a dhuine.
Aonghus ó Dálaigh. i, p. 661.
- Ná déan én-ní do cheilfeá ar na daoibh.
"Comhairleacha ó ughdaraibh maithe." ii, p. 358.
- Ná déanadh nech amhurus ar Dhia.
Sentence on faith in God. ii, p. 544.
- Na dronga sin d'iompaigh cúl re creasaibh Eórpa.
Dáibhí Ó Bruadair. i, p. 583 (*printed*).
- Na dúile ag fearadh dílionn.
Seán Ó Neachtain. ii, p. 96.
- Ná dúisigh feasda ar bhfala.
Lughaidh Ó Cléirigh. ii, pp. 11, 12.
- Ná fiafraigh ceart na Cásga.
Conchobhar Ó Dálaigh. ii, p. 231.
- Na fleascaigh ocht mbliadna.
Law tract. ii, p. 524.
- Ná luadh gach ní do-chítear dhuit.
Quatrain. ii, p. 200.
- Ná meastar dom shagart-sa a dhomáiste.
Stanza. ii, p. 66.
- Ná meastar mé as m'óige.
Quatrain. ii, pp. 58, 81, 126.
v. also Mo chroidhe ar baos im bhruinn.
- Na neithe is miscais le Dia.
Twelve abuses. ii, p. 489.
- Na hógha sa ar thóir nach lámh amharc sa raoin.
Last stanza of A óga do ghlac na hairm, *q.v.* ii, p. 97.
- Naoi lán is aois an mic.
Quatrain. ii, p. 579.
- Naomhshenchus naomh insi Fáil.
On the saints of Ireland. ii, p. 498.
- Naomhtha an obair iomrádh Dé.
Mathghamhain Ó hUiginn; St. Carthach. i, pp. 380 (*excerpt printed*), 660.
- Nár an sgéal sa theacht do thoigh.
Eóghan Ó Donnghaile. ii, p. 15.
- Nár fhaiciom-na choidheche an búiste.
Séafraidh Ó Donnchadha. ii, p. 211.
- Na ríghthe má fhaighid neamh.
Quatrain. ii, p. 417.
- Na secht ngrádha clú gan geis.
On the seven orders. ii, p. 482.
- Na srotha nach mbíonn ro-dhoimhin.
Quatrain. ii, p. 71.
- Ná taisg, ná caith ar fad do sholáthar.
Stanza. ii, p. 219. v. also Ná caith, ná sgaip ar fad; Ná coigil, ná caith ar fad.
- Na tréide ata measa i nÉire.
Quatrain. ii, p. 483.
- Ná tréig mo theagasg, a mhic.
Donnchadh mór Ó Dálaigh. i, p. 633.
- Na trí Cuinn ar shliocht an Ruaidh.
Colum Cille. ii, p. 108.
- Neamh, cú, leabhar agus each.
Quatrain. ii, pp. 58, 126, 129.
- Néidhe mac Onchon meic Fhinnlogha meic Fhinnfhir.
Note on battle of Ard Rathain. ii, p. 273.
- Neithe ní aimridocht.
Note on barrenness in women. ii, p. 251.
- Nemo potest duobus dominis seruire
.i. is doilig do neoch fognam.
Homily on St. Martin. ii, p. 445.
- Nenta .i. an nentus te tirim sa dara céim.
Note on herbs. ii, p. 158.
- Neptis Arethae gním glic.
Quatrain. ii, p. 431.
- Ní abram nach n-íosadh im.
Tadhg Ó hUiginn. ii, p. 251 (*printed*).
- Ní abram nach n-íosainn im.
Fachtna Ó hUiginn. ii, p. 251 (*printed*).
- Ní hadha dom anmuin apuirt.
Amra Chon Roí. i, p. 89.
- Ní háil liom seanabhean mar mhnaoi.
Stanza. ii, p. 198.

- Ní áithním an oidheche tar an lá.
 Quatrain. ii, pp. 198-9.
- Ní hait leis an t-aineólach dall.
 Quatrain. ii, p. 409. *v.* also
 Ní ghabhann an t-aineólach
 dall.
- Ní bás acht deighilt re Dia.
 Colmán. i, p. 664 (excerpt
printed).
- Ní bia clann innechim ort.
 Quatrain. ii, pp. 32, 447.
- Ní bia crábad i ceallaibh.
 Bec mac Dé. i, p. 647; ii,
 p. 486.
- Ní bhíonn gort gan diasach fiadh.
 Gnostic quatrain. i, p. 119
 (*printed*). Also found in Ní
 comhfhada barra na méar
q.v.
- Ní brasairidhe na castairidhe.
 Seán Ó Brudain in praise of
 Irish. ii, pp. 341-2.
- Ní cháinim duine is ní thugaim mo
 shlán fá aon.
 Stanza. ii, p. 200.
- Ní chaoifidh mé choidheche gan
 teach ar mo sgáth.
 Stanza. i, p. 29 (*printed*).
- Ní cheilim na bearta do charas i n-
 aois m'óige.
 Baothghalach dubh Mac Aodh-
 agáin. ii, p. 224.
- Ní chodlann an dobhán donn.
 Love poem. ii, p. 170.
- Ní comhfhada barra na méar.
 Trí rainn 7 amhrán. ii, pp. 58-
 9, 126, 585. *v.* also Ní
 bhíonn gort gan diasach fiadh;
 Ní comhfhada fhásas gach slat.
- Ní comhfhada fhásas gach slat.
 Two quatrains from Ní comh-
 fhada barra na méar, *q.v.* ii,
 p. 115.
- Ní comhthrom cogadh Banbha.
 Eochaidh Ó hEódhusa. i,
 pp. 478-81 (excerpt *printed*).
- Ní chreideam go deóidh dá ndéaraidís
 slóite.
 Peadar Ó Doirnín. ii, p. 130.
- Ní chreidim ó dhuine (aoinneach) dá
 stuamaighe glór.
 Stanza. ii, pp. 104, 105.
- Ní chreidim-se ó dhuine ar bith dá
 aoirde cáil.
 Stanza. ii, pp. 201, 258.
- Ní chualaidh cluas cé borb a bhreith.
 Moladh na cceithre cCóigeadh.
 ii, p. 81.
- Ní dheachaidh acht ceathrar re ceól.
 Quatrain. ii, p. 127.
- Ní dhearna riamh do chion ribh.
 Lay of the Mantle. ii, p. 223.
- Ní díonmhar coite gan tón.
 Quatrain. ii, p. 198.
- Ní díscéoil d'Uíb Néill andes.
 Poem on Amra Choluim Chille.
 ii, p. 266.
- Ní díscéoil d'Uíb Néill.
 Amra Choluim Chille. ii, p. 266.
- Ní dhlig cuairt nó cennaigheacht.
 On the duties of a file. ii, p. 285.
- Ní dlig feronn fer gan treóir.
 Quatrain. ii, p. 322.
- Ní dúbhairt le neach dom mhuintir
 go maire an tsídh seo buan.
 Poem on the Peace of Utrecht.
 ii, p. 177.
- Ní duine thú acht straoille seann-
 bhaird.
 Seán Ó Tuama. i, p. 698.
- Ní dúinn nach easbaidh éag Taidhg.
 Elegy on Tadhg Ó Cearrbhaill.
 ii, pp. 4-5.
- Ní héol dó duine deóradh.
 Quatrain. ii, p. 74.
- Ní féidir re neoch seruís do dhénamh.
 Sermon. ii, pp. 92-3.
- Ní ferde na fírbhodaigh.
 On clowns. ii, p. 5.
- Ní file, ní seanchaidh saor.
 Quatrain. ii, pp. 198, 224.
- Ní bhfuair cliar iarrata an eólais ghlic.
 Stanza. ii, pp. 67, 85.
- Ní bhfuighe mise bás duit.
 Love poem. ii, p. 614.
- Ní fhuil (Ní bhfuil, Níl).
 Níl ach lá agus seachtmhain.
 Folk song. ii, p. 246 (*phonetic*)

- Níl an nodlaig seo súgach ná sámh.
Folk song. ii, p. 254.
- Níl aon bhaile cuain ó Éirne go Tuaim.
Folk song. ii, pp. 243, 258.
- Níl cailleach i gclúid 's a leaca ar a glún.
Peadar Ó Doirnín. ii, p. 129.
- Níl crann dá dheise i dtúis an fhoghmhair bhuidhe.
Stanza. ii, p. 36.
- Níl fánach gan fáltus ar uaisle Gaoidheal.
Seán Ó Tuama. ii, p. 407.
- Níl leabhar ná litir dhá bhfacas ó amaibh Ádhaimh.
Stanza. ii, p. 255. v. also
Gach rian dá bhfacas i bpeannaibh na n-úghdar sámh.
- Ní bhfuil nach bhfaghann guth.
Quatrain. ii, p. 74.
- Ní fhuil rachmas ar thalamh nach dtéid ar gcúl.
Stanza. i, p. 625.
- Níl súguidheacht ná dúil ghrinn le spás im ghaor.
An t-ath. Uilliam Inglis. ii, pp. 193-4, 211, 407, 614.
- Níl taithneamh san ngréin, atá *eclipse* fola ina diaidh.
On Sir J. Cotter's death. i, p. 571 (excerpt *printed*).
- Níl tú dubh, bán nó ruadh.
Poem on a hat. ii, p. 148.
- Ní fhuil uaibh d'óg nó do shean.
Quatrain. ii, p. 32.
- Ní ghabhann an t-aineólach dall.
Quatrain. ii, pp. 57, 85, 126.
v. also Ní hait leis an aineólach dall.
- Ní guth caoin nó ceól 'na dtéaduibh.
Quatrain. ii, p. 106.
- Ní guth teann acht guidhe thréan.
Quatrain. ii, p. 159.
- Ní hí an Éire se an Éire bhí anallód ann.
Stanza. i, pp. 66, 613 (*printed*);
ii, pp. 79, 146, 585.
- Ní i gCaisiol Mumhan dob aite liom a bheith páirtíoch lé.
Maitias Ó hÉigeartaigh and Diarmaid Ó Scannail. ii, p. 209.
- Ní hiongnadh liom duine dod' cháil.
Domhnall mac Cinnéide Uí Bhriain. ii, p. 408.
- Ní hiongnadh liom tú bheith fiata.
Quatrain. i, p. 607; ii, p. 59.
- Ní mhaireann Teamhair atuidh.
Medley. ii, p. 360.
- Ní maith do mhalairt, a Iúdáis.
Ciarán. i, pp. 659-60.
- Ním díomus, brisiom saoire an Domhnaigh.
Faóisidin Fhiachra Mhic Bhrád-aigh. ii, pp. 172-3.
- Ní mé an teanga liom leat.
Quatrain. i, p. 613 (*printed*);
ii, p. 146.
- Ní mé féin a chuir an chéad-chloch i gcaisiol Dhroichead Átha.
Seamus dall Mac Cuarta. i, p. 610; ii, p. 52.
- Ní meisge is misde liom.
Quatrain. ii, pp. 201, 258.
- Ní misde sin dóibh, ní fóirthint anama é.
Stanza. ii p. 200.
- Ní Muimnech dia coilli céill.
Quatrain. ii, p. 321.
- Níorbh fhada dhúinne mar sin.
Ossianic lay. i, p. 677.
- Níor bhuirbe an fhuireann sin i n-arthaighibh Gréag.
Uilliam Mac Cairteáin. i, p. 583 (excerpts *printed*).
- Níor cumadh le héigse caolnod cadad nó comhfhad.
Stanza. ii, p. 122.
- Níor dhealbh an domhan uile.
Aodh buidhe Mac Cruitín. ii, p. 224.
- Níor dhubhairt Peadar gur chóir.
Two quatrains. ii, pp. 65, 66, 72 (fragm.).
- Níor fhéad . . malairt do mhnaoi.
Religious poem. ii, p. 285.

- Níor ghrádhaigh Brighid bhuadhach
an saoghal.
Broccán's Hymn. ii, p. 438
(excerpt *printed*).
- Níor shiubhail bean an talamh
[draoith].
Collection of epigrams. ii,
p. 420 (*phonetic*).
- Níor thagair liom neach acht beart
gach breith ar aoibhneas.
Seán Ó Tuama. ii, p. 407.
- Níor thógbhais má tharla leat.
Quatrain. ii, pp. 57, 71, 126.
- Ní rachaidh mise feasda air cuairt.
Quatrain. ii, pp. 58, 126.
- Ní raibh duine b'fhearr ná Aodh.
Trí rainn 7 amhrán. i, p. 602 ;
ii, pp. 53, 135.
- Nírob rechtaire duit fer co céilib.
Excerpt from Tecosca Cormaic.
ii, p. 507.
- Ní Sorcha is orchra dom dhéaraibh
dearc.
Diarmaid óg Ó Murchadha. ii,
p. 216.
- Ní sparaing ná sgléip ná féachaint
seanughdar.
Stanza. ii, p. 199.
- Ní taobhtha dhamhsa riom féin.
Love poem. ii, p. 165.
- Ní theichim ré tagra mbaoth.
Tadhg mac Dáire Mhic Bhruaid-
eadha. ii, p. 11.
- Ní théid éan eidir éanaibh.
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- Sealg fiadhach agus fianchosgarrtha
do commóradh le hAodh mhac
Phádraig mhic Uilliam . . .
Mhic Gaoirreachtaigh.
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aigh. ii, p. 128.
- Sealg mhór do-chonnaire mé.
Tomás Ó Caiside. ii, p. 156.
- Sealg mhór [Mherrein] Ní Lochlainn.
Ossianic lay. ii, p. 247
(*phonetic*).
- Sealg ro-mhór ro-fhairsing do com-
móradh le Find ocus le
fianuibh . . . Éirenn.
Seilg Shléibhe na mBan Finn.
ii, p. 269.
- Sealg thromthorthach do commóradh
le Fionn.
Tóruigheacht Shaidhbhe. ii,
pp. 135, 358-9, 388, 404, 412.
v. also Feacht n-aon dár
commorádh fleadh.
- Seal is mé im aonar ag réir an
bhróin.
Seán Clárach Mac Domhnaill.
ii, p. 195.
- Searbh an chrág sa tháinig tar tuinn.
On a bad harper. i, p. 604; ii,
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- Serb ingen Scethirn do Chonnachtaibh
is sí ro sháid .iii. fedha Átha
Luain.
On the three trees of Athlone.
ii, p. 281.
- Searc mo chroidhe-se an tsaoibhean.
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- Sheas an Mháthair bhrúite bhrónach.
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- Seasámh fada suas le hursainn.
Deoch an doruis. ii, pp. 59, 84.
- Sé bliadhna is caogad.
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- Sé bliadna .i. cen ail.
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- Sé bruidhne hÉirenn cen ail.
Poem on the hostels of Ireland.
ii, p. 315.
- Sechnaid ifern, a dhaíne.
Colum Cille. ii, p. 493.
- Secht v. seacht.
- Séd no tiagh téiti Crist.
Colum Cille. ii, p. 484.
- See, see the Sun that rules the Night.
Eubonia's Praise. ii, p. 607.
- Sé fichit bliadan nír tim.
On Mogh Ruith. ii, p. 508.
- Seisear dúinn, seisear ar shliocht.
Poem on death. ii, p. 219.
- Seisser is cóir i n-eclais.
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ii, p. 278.
- Sé lá bhí Dia 'na bhriathraibh
caoine.
Metrical life of Christ. ii, p. 40.
- Sé mic ag Ferghus mac Rosa Ruadha.
Note on the posterity of Fergus.
ii, p. 333.
- Semper in epiala i. bíd na baill
inmhedhónacha.
Medical tract. i, p. 253.
- Sén, a chreas, mo labhra.
Prologue to the Féire of Oengus.
ii, p. 90.
- Sén do-ratsat meic Draigin.
Colum Cille. ii, p. 464.
- Seo beannocht leat, a sgríbhinn.
v. Mo bheannacht leat, a sgrí-
bhinn.
- Seó-ursa 's teine gan crích.
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ii, p. 145.
- Serb v. Searbh.
- Sé ríoghphuirt Éireann anall.
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- Sex sunt aetates mundi .i. ó Ádhamh
go dílinn an chéad aois.
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- Sfeer nagh nee myr doghanta mann-
oonids moghrey.
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- Sgéal ar dhiamhuir na suirghe.
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- Sgéal beag atá agam ar Fhionn.
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393.
- Sgéal caoighil i geriochaibh Fáil.
Tomás Bóighléir. ii, pp. 217,
226.
- Sgéal is caithréim innsim dóibh.
Laoidh an Fhiaich. i, pp. 622-3.
- Sgéal mór ar Chonn mac an Deirg.
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ii, pp. 83, 90, 373.
- Sgéal uaigneach do-chualas gan
bhréig.
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- Sgeul ab'ait liom ra innseadh mun
óg aigneach ríomhach.
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- Sgiath ríogh Gaela glantar í.
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- Sgríobhaidh an t-athair beannuighthe
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hAithrighe. ii, p. 157.
- Sgríobh sin, a Bhrógáin, sgríbhinn.
Laoidh Luinn mhic Líomhtha.
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- Sgriosfad gan tlás le fána an clúmh
cas mion.
Eóghan ruadh Ó Súilleabháin.
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- Sguir dot shuirghe, a ógáin fhinn.
Muiris mac Dáibhí dhuibh
Mhic Gearailt. i, p. 662 (ex-
cerpt *printed*); ii, pp. 14, 386,
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- Sguir dod shuirghe, lean dod leas.
Muiris mac Dáibhí dhuibh
Mhic Gearailt. ii, pp. xxxiii,
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- Sguir feasda dod phlás, ná trácht go
héag arís.
Aindrias Mág Craith. ii, p. 185.
- Si cupis Hyberniae naturam noscere
gentis.
Three elegiac couplets. ii,
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- Sin a haon Loch Léin gan daingean
air bith.
Aonta Mhic Amhlaoibh. ii,
pp. 113, 199, 227.
- Sin agaibh mo theastas ar bheathaidh
gach réice.
Eóghan ruadh Ó Súilleabháin.
i, p. 670; ii, p. 181.
- Sin agat, a láinleac, ráib do chlan-
naibh Mhileadh.
Muiris Ó Griobhtha. i, p. 669.
- Sin an tí is fearr i gerích Fáil fát
taobh, a leac.
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- Sin chugaibh é, an sgafaire súgach
sásda.
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- Sin daercheist ar lucht léighte na
n-ughdar árd.
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- Sin file gan mheang do mheabhraigh
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Eóghan Caomhánach. i, p. 695,
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- Sin Fódla doilbh dubhach do sgoilt an
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- Sín fúm agus fúd.
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- Sing, O my tongue, devoutly sing.
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- Sin m'ainm gan fuigheall sgríobhtha
le barra mo pheann.
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- Shín mé mo lámh chun mná le
snaoisín.
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- Sinnsear la fine, febtha la flaith.
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- Sinnsireacht ní ghabhann ceart.
Roibeárd Mac Artuir. ii,
pp. 224 (fragm.), 250 (fragm.).
- Sin orchra fá ndoirtid mo dhéir óm
dhearc.
Séafraidh Ó Donnchadha. ii,
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- Sin taom thuit 'nar measg, sgéal do
chuir ceas.
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- Sin trí gníomhartha choidche leanas
don chléir.
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- Síoda, ór is airgead, ceól agus Laidean
na tíre.
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- Síon choitcheann cumha Ghaoidheal.
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- Siubhal go díreach an ród.
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féin.
- Sláinte ó chroidhe 'gus míle fáilte arís
fo thrí do dháilim.
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- Slán is fiche léigim-se, céad agus
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- Snaoisín ina mbeidh brígh.
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- So an t-éacht do rinn creach tréatta
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- Tá bean uaim ar bhruach an locha so thíos.
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- Tá bearrad i Londain, 's is iomdha fear láidir.
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- Tá Cedar, tá Caesar, tá treón.
Aindrias Mág Craith. ii, pp. 184, 204.
- Tá ceithre [barta bara casta thiacht an alt a bardal buin].
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- Tá ceithre neithe 'na friotal do thaithnigh liom féin.
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- Tá ceó dubhach ar gach sliabh.
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- Tá cnaipidhe dá ndéanamh do Mhóirín.
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- Tá cuach i n-éisdeacht asail.
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- Tá dom fholach san mbás m'fheoil.
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- Tá dubhachan ar an spéir, ar an ngealaigh is ar an ngréin.
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- Tá fáilte romhainn uile ag Mártan Mhac Giorra.
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- Tá galar Póil go gabháltach bríogh-mhar tréan.
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- Tá géagan leinibh chois choillthiudh san ált so shúas.
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- Tá gleann ag Ó hEaghra, 's é sháruigh na céadta.
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- Táinig anam i n-Éirinn.
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- Táinig dano aen dona hÍúdaídi.
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- T'aire riot, a chuirp.
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- Th 'aire riot, a mhacaimh mná.
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- T'aire riot, a ógáin fhinn.
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- Tairis linn do theacht dár dtír.
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Maoilsheachlainn Ó Comhraidhe.
i, p. 665.
- Taisgidh (gabhaidh), a chlocha, fa choigil i gcoiméad chriadh.
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- Tá mé i ngéibhíonn faraor fá bheith ag ól leanna.
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- Tá míle casa ionna pearsain is póirseadh.
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- Tá mo chóraid gan fothain.
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- Tá mo chroidhe breágh breóidhte is mo chos deas leóinte.
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- Tá na cuilm ag súgradh is an samhradh ag teacht.
"Cormac Óg." ii, p. 8.
- Tá na [dorie] ag déanamh ródaigh-eacht ar gach taoibh go [gthruogh].
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- Tanaig, v. táinig.
- Tá néalta cumhadh le seal dom bhuairt.
Tomás Ó Míodhcháin. ii, p. 186.
- Taobh re canóin co n-idhna.
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- Tapadh do lúbfadh cúilfhionn ghealmhionn ar drúcht dá geasfaoi Seaghán.
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- Tá páire i bPartraighe nár leasuigh-eadh ariamh a cairt.
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- Tá [rácharrien fio leig go heig nie masthaugh a snu].
Folk song. ii, p. 245 (*phonetic*).
- Tarchomlad slóigead mór la Connachta .i. la hAilill ocus Meidb.
Táin Bó Cúailnge. ii, pp. 293, 618.

- Tar dhéithibh na cruinne léan ort, a Chúpíd.
Eóghan an mhéirín Mág Carthaigh. ii, p. 395.
- Tar éis ar chaithis do luachair.
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- Tar éis ar ibh sé do bheóir.
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- Tar éis mo shiubhail thríd chóigibh Éireann.
Art Mac Cubhthaigh. ii, p. 138.
- Tar fairge má thaistealair ód dhúthaigh i ccéin.
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- Targaire dheársgnaidh do rinneadh le Criomhthann mhac Fheidhlimhe 'n fhíona.
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- Tárta Pól absdal i n-aimsir áiridhe san gcathair dar ba ainm Smirna.
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- Tarraing nádúra ní dual.
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- Tart gan deoch is cathach cásmhar an phian.
Stanza. ii, p. 198.
- Thart thiar má théigheann tú, beir na céadta beannacht uaim.
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- Tá saodghalar nimhe am ghéarghoin go huile.
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- Tá sgannradh ar an bhFranncach a dhóithin.
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- Tá sgéal beag agam le háiriomh díbh.
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- MAC AODHAGÁIN (*An t-ath*. Donn-chadh).
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- MAC AODHAGÁIN (Flannán).
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- (?) MAC AODHAGÁIN (Giolla na naomh). Notes in Eg. 88 written by, *circ.* 1564. i, pp. 112, 114, 117.
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- MAC AODHAGÁIN (Maoilíosa).
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- MAC AODHAGÁIN (*An t-ath*. Pól).
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- MAC AODHAGÁIN (Seán).
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- MAC AODHAGÁIN (Tadhg).
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- MÁG AONGHUSA (*Col.* Brian mac Domhnaill óig mhic Airt).
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MAC DOMHNAILL (Aodh), *scribe.*

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MAC DOMHNAILL (Seán Clárach).

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MAC DONNCHADH (Toirdhealbhadh óg), "*the great counsellor.*"

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MÁG DUBHNE (Uilliam).

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- MAC DUINN SHLÉIBHE** (Cormac).
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- MAC DUINN SHLÉIBHE** (Giolla na naomh).
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- MAC ELLIGOT** (P——).
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- MAC ÉNRÍ** (Gofraidh).
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- MAC ECHADHA** (Domhnall).
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- MAC ECHADHA** (Domhnall mac Fir-gan-ainm).
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- MAC ECHADHA** (Ferghal mac To-máis).
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- MÁG ECHAGÁIN**, *Family of*.
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- MÁG ECHAGÁIN** (Conall), *of Lismoynty, co. Westmeath*.
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- MÁG ECHAGÁIN** (Laighnech mac Conla mhic Aodha buidhe).
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- MAC EÓIN** (Eóin), *ó Mhagh Ghabhra, an Ulster harper*.
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- MAC FIR BHISIGH** (Dubháltach mac Séamuis).
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MAC FHLANNCHADHA (An Cosnamh-ach).

Wrote Add. 30512, arts. 8-10, 1561. ii, p. 470.

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MAC FHLANNCHADHA (Flaithrí).

Eg. Ch. 99 written by, 1548. i, p. 156.

MAC FHLANNCHADHA (Muircheartach mac Conchubhair óig).

Wrote Eg. Ch. 98, 1548. i, p. 156.

MAC FHLANNCHADHA (Seán).

Obit. i, p. 147 (*printed*).

MAC GABHRÁIN. v. also Mág Shamhradháin.

MAC GABHRÁIN (Seán).

Wrote T.C.D., H. 2. 6, 1716-17. ii, pp. 63, 335.

MAC GABHRÁIN (Tomás). *O.S.F.*

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MAC GEAR (Seán).

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MAC GEARAILT (Muiris mac Dháibhí dhuibh).

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i, p. 542; ii, p. 177.

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i, p. 663 (*excerpt printed*).

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(T'aire riot), a ógáin fhinn.
i, p. 662 (*excerpt printed*);
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MAC GEARAILT (Piaras).

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ii, p. 426.

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Donnchadh Mac Con Mara's teist
for, 1754. i, pp. 167-8.

MAC GEARAILT (Seámus).

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MAC GEARAILT (Seán), *son of the
Knight of Glin. (d. 1737).*

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MAC GILLEÓIN (Eóghan).

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MAC GIOLLA CHAOIMH.

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- MAC GIOLLA IASACHTA** (Éadmhart).
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MAC MATHGHAMHNA (Math-
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sias).

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MAC MATHGHAMHNA (Ross), *R.C.*
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- Ó BRIAIN (Toirdhealbhach mac Donnchaidh mhóir).
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- Ó BRIAIN (Toirdelbach).
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- Ó BROIN (Aodh mac Seáin).
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- Ó BROIN (Brian mac Feidhlim).
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- Ó BROIN (Feidhlim mac Fiachaidh).
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- Ó BROIN (Fiacha mac Aodha).
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- Ó BROIN (Róis bean Fhiachaidh mhic Aodha).
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- Ó BROIN (Séamus), of *Cork*.
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- Ó BROIN. v. also Byrne.
- Ó BROLCHÁIN (Mael Ísu), *coarb of St. Patrick at Armagh*.
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- Ó BRUACHÁIN (Tomás gruamdha), *canónach corad i Cill Eala*.
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- Ó BRUADAIR (Dáibhí).
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- Ó CONAILL (Peadar), *lexicographer*.
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- Ó CONAILL (Peadar), *lexicographer*.
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- Ó CONAILL (Seán), *of Mitchelstown*,
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- Ó CONAILL (Seán), *poet*.
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- Ó CONAILL (Seán), *translator*.
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- Ó CONAIRE (Donnchadh), *of Cloyne*,
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- Ó CONAIRE (Séamus), *of Cloyne, co.*
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- Ó CONALLÁIN (Tadhg).
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- Ó CONCHOBHAIR (Aodh), *d. 1067*.
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- Ó CONCHOBHAIR (Aodh mac Eóghain
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- Ó CONCHOBHAIK (Mór bean Domhnaill).
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- Ó CONCHOBHAIK (Muiris camshrónach), *shipwright of Cork*.
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- Ó CONCHOBHAIK (Pádraig).
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- O'CURRY (Eugene).
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- Ó DÁLAIGH (Aonghus mac Cearbhaill bhuidhe).
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- Ó DÁLAIGH (Cearbhall óg), *poet, of co. Wexford, 17th cent.*
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- Ó DÁLAIGH (Conchobhar), *of Mitchelstown.*
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- Ó DÁLAIGH (? Donnchadh), *scribe.*
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i, p. 400 (excerpt *printed*);
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i, p. 358 (excerpt *printed*).

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- Ó DÁLAIGH (Muirgheas).
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- Ó DÁLAIGH (Muiris), *fl.* 1415.
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- Ó DÁLAIGH (Peadar dubh), *scribe*.
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- Ó DÁLAIGH (Philip), *of the Holy Trinity, Loch Cé*.
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- Ó HEICHTHIGHIRN (Donnchadh).
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- Ó HÍFEARNÁIN (Mathghamhain).
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- Ó HUATHGAILE (Dublitir).
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- Ó HUGINN (Maolmhuire), *Archbishop of Tuam*.
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- Ó HUGINN (Mathghamhain).
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Ó HUIGINN (Tadhg mór).

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Ó HUIGINN (Tadhg óg).

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- Ó LOCHLAINN (Uaithne óg mac Mal Eachlainn mhic Uaithne).
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James Pulleine so entitled. ii,
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502, 523.
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his *Eunuchus*. ii, p. 633.
- TERRYGLASS, *co. Tipp.*
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Derga. ii, p. 296.
- TESMOLTA CORMAIC AGUS AIDED
FINN.
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- THEOCRITUS.
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- THEYER (John), *of Cooper's Hill, co.
Glouc.*
Owned Royal 6 B. iii, 17th cent. ii,
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- THOMAS AQUINAS, *St.*
Hymn by :
Adoro Te devote, latens Deitas.
Lat. ii, p. 47.
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- THOMAS DE HIBERNIA, of *Palmers-town, near Naas*.
Part-author of *Manipulus Florum*.
ii, p. 502.
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v. Ó Briain (Conchobhar mac Donnchaidh mhóir).
Ó Briain (Donnchadh mac Conchobhair).
- THORKELIN (Grímr Jónsson).
His collections for Irish history, etc.
ii, p. 603.
- TIGERNACH, ANNALS OF. v. *Annals*.
- TIGHEARNA MHAIGHEÓ.
Song so entitled. ii, pp. 75, 109, 235, 243-4, 248.
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- TIOMNA GHUILL MHIC MHORNA.
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- TITE (*Sir William*), *M.P.*
Owned Add. 30512, 19th cent. ii, p. 473.
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Elegy on, by Donnchadh Ó Súilleabháin, 1826. ii, p. 394.
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- TOGAIL TROÍ.
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Sinnsireacht ní ghabhann ceart.
ii, pp. 224 (fragm.), 250 (fragm.).

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Individual triads on: death.
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i, p. 91 (*printed*); Hell, etc.
ii, p. 543; prayer. ii, p. 513;
ruin of kingdoms. ii, p. 277.

TRIBUTES. *v.* Book of Rights.TRINITY, *Monastery of the Holy, Holy Trinity Island, Loch Uachtair, co. Cavan.*

Note on. ii, p. 531.

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Note on the form. ii, pp. xxviii, 50.

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Wrote Eg. 193, 18th cent. ii, p. 582.

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Described as "not demons, but human beings." ii, p. 282.

Poem on their slingstone. ii, p. 274.

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Letter to E. O'Reilly, 1783. ii, p. 149.

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Account of. ii, p. 329.

His association with the Ó Neachtains. ii, p. 100.

Wrote Eg. 106 (part). ii, p. 329;
127 (part). ii, p. 74; 132. ii, p. 342; 135 (part). ii, p. 148;
139 (part). ii, p. 88; 170 (part). ii, p. 352; 187 (part). ii, p. 19;
190. ii, p. 585; 196 (part). ii, p. 587.

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Quatrains by:

Deich gcéad beannacht uaim bhar ndáil. ii, p. 356 (*printed*).

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Reference to Irish version of. ii, p. 466.

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Tale of the Fenian Cycle. ii, p. 306.
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Eachtra Iollainn Airmdeirg.
UDACHT MORAINN. v. Morann mac Moín.
UFFENBACH (Zacharias Conrad von).
His account of Harl. 1802. ii, p. 428.
ÚGOINE MÓR.
Quatrain on the division of Ireland between his sons. ii, p. 361.
UÍ CHATHASAIGH, *of Devenish, co. Ferm.*
Tribute due to St. Molaisse from. ii, p. 463.
UÍ EACHACH, *of co. Cork*.
Poem on. i, pp. 51-2, 564; ii, p. 230.
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UÍ MIGHIGÉIN, *coarbs of Ballagmeehin, co. Ferm.*
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UNIACKE (Philip), *of Youghal, co. Cork*.

Song on his recovery from fever, 1737. ii, p. 183.

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URARD MAC COISSE, *poet*.

Dialogue with Mac Liag. i, pp. 27, 350; ii, p. 337.

UTRECHT, PEACE OF.

Poem on. ii, p. 177.

V

VALLANCEY (Charles), *Major General; antiquary*.

Notes on O'Brien's Dictionary in his hand. i, p. 165.

Note on the source of his Irish Grammar. ii, p. 623.

Owned original of Eg. 152, art. 20. i, p. 66.

Irish MSS. acquired from, by G. J. Thorkelin. ii, p. 603.

Muiris Ó Gormáin his Irish teacher. i, p. 165; ii, pp. 48, 623.

VERBA SCÁTHAIGE.

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VILLAROËL (Gaspar de), *Bishop of Santiago*.

Litany of St. Francis Xavier attrib. to. ii, p. 581.

VINCENTIUS BRUNO.

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VIRGIL.

Translations from the Eclogues. ii, p. 632.

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Lost MS. so entitled. ii, p. 300.

VORAGINE (Jacobus de), *Archbishop of Genoa*.

Texts based on his *Legenda Aurea*. ii, pp. 445, 500, 529, 553, 559, 560.

W

- WALSH (Edmond).
 Elegy on. ii, pp. 8, 617.
- WALSH (Rev. Francis), *of the College of St. Anthony, Louvain*.
 Grammatica Anglo-Hibernica compiled by, in 1713, 1737. i, p. 167; ii, p. 101.
 Note on his Latin-English-Irish Dictionary. ii, pp. 100-1.
 References to, as friend of the Ó Neachtains. ii, pp. 42, 100-1, 102.
- WALSH (John), *of Fantstown, poet*.
 Reference to. ii, pp. 179, 186.
- WALSH (John). *son of Walter Walsh*.
 Poems attrib. to :
 Is aoibhinn duit, a Charraig an Dún. ii, pp. 7-8.
 Tá ceó dubhach ar gach sliabh. ii, pp. 8-9, 616.
- WALSH (Rev. Simon), *Kilmacow, co. Kilk*.
 Reference to, as Irish scholar. ii, p. 179.
- WALSH'S GLEN, *co. Kilk*.
 Poem on. ii, p. 236.
- WANLEY (Humfrey), *Harley Librarian*.
 His account of Harl. 1802. ii, p. 428.
 References to notes from his Diary, 1718, 1721. ii, pp. 174, 624.
- WARE (Sir James).
 Owned Add. 4783. ii, p. 519; 4784. i, p. 20; 4788. i, p. 61; 4791. i, p. 15; 4792. i, p. 21; 4793. i, p. 61; 4796. i, p. 63; 33993. ii, p. 1.
- WARREN (Pádraig).
 Song attrib. to :
 Fáilte roimh ghrádh gheal na tíre. ii, pp. 191, 208.
- WARREN (William).
 Part-author of poem :
 Is céad glóire leatsa, a Athair. ii, pp. 390-1.

WATERFORD, *City of*.

- Cartulary of chantry in the cathedral of, in Harley library, 1721. ii, p. 174.

WELSH LANGUAGE.

- Reference to description of Day of Judgement in. ii, p. 556.

WEST (James), *joint secretary to the Treasury 1741*.

- Owned Add. 34727, 18th cent. ii, p. 624.

WESTMEATH, *County of*.

- Account of a hailstorm in, 1635. ii, p. 471.

WHALEY (James), *almanack-maker*.

- Satire on. i, p. 3; ii, pp. 79, 87.

WHITE (Michael), *of Callan, co. Kilk*.

- Made a copy of Keating's *Forus Feasa*. i, p. 33.

WHITECHURCH, *co. Cork*.

- Poetic school at. ii, p. 385.

WINTER.

- Poem on, in *Uath Beinne Étair*. ii, pp. 306-7.

WOULFFE (Denis), *of Sixmilebridge, co. Clare*.

- Translated Merriman's *Cúirt an Mheadhón Oidhche*. ii, p. 179.

WRIGHT (—), *clerk in the National Bank, Dublin*.

- Owned MSS. of *Muiris Ó Gormáin*. ii, p. 377, *note*.

WRIGHT (Henry). *v. Mac an tSaoir (Énri)*.

WRIGHT (William).

- Wrote Eg. 139, art. 46. ii, p. 98.

Y

YORKTOWN.

- Song on the surrender of, 1781. ii, p. 192.

Bea uidelba f'welb de. moebb dorogat dohigne.
Polt doho qumomual boroca. 7 uida nuaio nuaia.
Delb p'eat ab'raai nomach. amonig glan nohoglebiai.
Pfinconat mpen p'uaia. 7 anuimemq' ualcha.
Oi ap'raai alamo aonech. 7 opolt h'iam affinech.
Ercumchia gon dochoa. ulea p'oilba p'ia p'oca.
Kob anoneay f'cumcha. p'io ap'olt p'oca amula.
Himam nodidcon m'iaay. eq' iacob p'ianonay.
Eom byume d'alta de oit. nobo doho ap'ol eem.
Nobbochum m'iaayach. nobbe f'iem de amula.
Prupp uleha p'oca p'ia. 7 onech deig p'odegbail.
Polt deig uay ulea gini. p'noncolon p'ibino.
Bolt a'ij oab a'icno macha. 7 ungum oulea anplea.
Polt a'ij a'icacha ceneg. uleha co'p'ata colan.
Iqob glumech coguo glau. m'c'ulbi m'ibegioay.
Polt h'ia a'iacob ule. o'c' ulehay f'ibroe.
Thannay coza delbe adelb. donney ap'olt m'ibib.
Mibboanib d'amin'echa. 7 anib gaye a'glanuleha.
Polt f'ia a'iy mon p'oen p'eing. 7 en'f' o'ingel f'eno.
Tulcha cin d'ub a'ij. argto p'iaach noye no'glay.
Eom bayq m'ibobocht. doho a'ula doho ap'olt.
Delba nofen p'eing p'eta. d'aylem n'io a'clanbea. b.
Oboam'io d'io e'ia n'act. 7 a'ia ap'raai deae.
Ama'ba do b'amonu m'ien. 7 p'olay g'amin'ech.
Cnochoa nochochoa e'ia cat. 7 an n'acnochoa p'f'et.
Lam elaoib domaybaa p'oil. nobaroio an p'ail e'ay.
Enochoa p'rupp p'uaay mon. 7 p'ennao p'oilholon.
Doclaroib no'glan gen glay. nomaybaa go'q'ib amay.
Macha m'oc'ela no'icog. 7 m'ichoen namay. namaybaa.
Docloich d'acha baybaa m'io. p'oe'lem m'ia do'icq'ib.
Kacob m'c' al'p'hi e'ich noll. no'f'con n'ay p'ach' p'ingio.
Ama'ba do b'amonu m'ien. 7 p'olay g'amin'ech.
Enochoa nochochoa e'ia cat. 7 an n'acnochoa p'f'et.
Lam elaoib domaybaa p'oil. nobaroio an p'ail e'ay.
Enochoa p'rupp p'uaay mon. 7 p'ennao p'oilholon.
Doclaroib no'glan gen glay. nomaybaa go'q'ib amay.
Macha m'oc'ela no'icog. 7 m'ichoen namay. namaybaa.
Docloich d'acha baybaa m'io. p'oe'lem m'ia do'icq'ib.
Kacob m'c' al'p'hi e'ich noll. no'f'con n'ay p'ach' p'ingio.

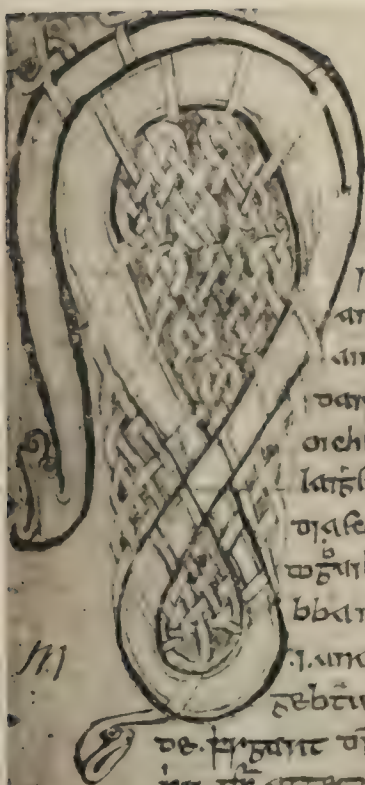
[illegible]



dulot an ac gus ceilas uac cat il gal ucon uir
 ac gus soadi mda eli. ac gus animfod as in
 ur gan gel gan odiri. ac us ullem dalachi ac
 qui ceilas uac cathil gal debet in adigip fo
 cedor dua. lochis tugit foru. fergal maic

Iformic. m. est. *formic. m. est.*
 Lenar for domnac. Su mor is in tiedin sen
 gur accatadar nalachia ac gus gura
 imigerar iudim ac gus na capile dho fo
 neradim ac gus loc or ac gus loch tiae
 gus lata mda eli. Ed oecgra dumarnad
 da bratir se du maic doican uegra ac gus
 se irigilugm an monauy est.

Quid ait. h. cū tūrech mūtū gillan
 Rūgomāyral tūtochūl cūcāno fūgāo mē
 Rūpān tūxānūb. 7 tūctāo tū tūp gūnead
 ilūgmb 7 tūmōat gōll enēa iāgāto alūct nūg
 rāpū. i. mē tūm tūctā enēo. 7 iāgāulāo. i. uga
 dēlāo. 7 uācānā dēlāo tūgā nūmōi. sūp gāg
 apūlēc lūp ilūgmb. 7 cūp rē cāc tūmāgāral
 7 sūp mōbāo iūmāgāral 7 mōiōm mōz gāmmūtin.
 Enūz mē gillū pīnean nūg lācā sūm tūmōbāo
 nēonāōmūl. 7 iūpōenū tūsh gillū pīnean
 enēa gōnōōmūl. iūpōctā h. dōnāll tūcūgēt
 [mōmōi]



colorum plurim
 lagin in non
 nebach coa
 m. i. p. m. a. call
 am. cobn. n. p. a.
 an. d. c. d. w. g. n.
 d. a. f. f. a. n. c. i. n. o. m. i. f.
 o. i. c. h. f. o. a. t. a. m. n. e. a. m.
 l. a. g. n. i. i. m. b. a. r. o. c. a. c. h.
 o. a. f. e. c. t. u. r. d. u. c. h. a. r. o.
 w. g. n. l. b. a. c. e. s. b. u. n. a.
 b. b. a. m. k. e. n. e. a. r. i. p. i.
 i. a. m. k. e. n. e. a. r. i. s. n. a. r. i. s.
 e. b. e. t. u. i. m. a. c. o. f. a. r. o. f.
 d. e. p. p. a. n. t. d. i. b. n. t. o. j. b. q. n. o. t.
 p. a. i. f. a. t. e. g. a. m. p. e. i. n. o.
 d. i. m. o. d. p. o. a. m. o. b. a. m. a. c. o. r. e.
 o. e. n. n. e. o. c. a. c. a. r. a. b. a. m. i. s.
 q. c. o. i. a. a. n. a. n. n. o. p. u. b. l. i. c. o. n.
 i. m. m. a. l. l. i. t. p. r. o. t. t. q. r. o. d. u. l.
 o. c. o. i. s. d. e. a. r. i. c. i. n. o. m. i. n. u. m. e.
 b. a. t. h. p. r. o. p. a. n. a. t. a. r. i. n. a. r. u. m.
 n. a. r. t. i. p. r. o. d. o. d. a. m. e. u. i. l. e.
 i. n. n. i. q. n. i. s. a. c. t. o. t. o. j. b. a. n.
 a. c. a. l. l. m. a. i. s. a. a. r. o. f. e. u. h. e. i. g. n. e.
 m. b. a. n. t. o. l. l. o. t. i. q. i. m. n. a. c. t. o.
 h. e. m. i. n. e. m. b. a. n. i. n. o. f. i. t. p. u.
 h. a. r. i. i. r. o. e. w. o. r. a. i. s. a. b. b. a. c.
 l. a. l. a. p. i. p. i. s. a. m. a. m. i. a. w. o.
 g. n. u. m. o. n. i. t. n. o. b. i. s. a. n. o. g. a. l.
 p. r. o. p. a. n. t. e. m. i. n. e. q. u. o. b. i. s.
 t. u. i. m. d. i. a. u. i. a. n. o. f. c. o. m. p. o. s.
 o. m. n. i. b. u. m. p. r. o. p. a. n. t. i. m. n. a. r. o.

[illegible]

[illegible][illegible]

mlenp. O aoragipb naice mabodunio munt hucidp laip. Baoragipb
 oice iceltychimul machip mac mae thupit glimaceallum pnu pnu
 matan. Hoo ppa laa t p t a p e m mae alt p p u a m a t a n . K l e n s
 mae d y . a m a c h b i n . d i n t a m a n o i o l a h u l t a n p p a m e h u l b . d o m t
 b r d y . n o c o m p u a l t y . p p h u a b . i t e g l y a d e u l m y n . D o a p t h i n
 c u e t m m o q u a s a i c o n a b a m p . y . l e m b i p t h a n i o m i t s e o l e u e t
 D o t a l t n a a p p i a p p h e o i a c h n s a b u a b . T o m e z a b o m o m e
 t r a o l y e . L i m o d u d o d i t h a d o m z a p u n p o n a l t y o l a b h i p p i
 T a n e m b o p o r o d a . b i n s t c a n d o d o e h m b o y u . D o d o e h i n
 o l m b i a c u a h i n s n e i a p u a t a p d o d o i e u a l n s . P r i g a p t a
 a p h y a o l m b i n a c h a p p o g l u a p t d o o e o h . P o r y u n d e h i
 c o i b d h i h y n . a n b l i d n a i c i m y a n a m a t h y a c h . D o t r a p e
 a t o h h y a m n a i a t h i p u e h a p t a m y r l u e t u p o o h i n n d o g r h i m y u n
 D o t h i t n i u d o c h u m a m u n t u . C a n y t u t h e n o o y a l t . j m e . p e n i u
 o e c a t h y a b a d u n y d o u c h u d u n y u a m n . N o u a t a p u b c a m b o l n i p
 c o p t u b . o e y m u n i b m o y u b d n i m b o t h b y n a . o e y b i n o . o e y p t n i n
 s m o . D o r a g u t o u p n o y c e u o r o h h y a m n o i d o t a t m u n o p o l l y s t
 d o i b . N o y m e p m i n e e i m o l a u t . D u t a n n t e o e l i n m b t . q u a n o t o
 p u l m i t i p p o o l a u t a n s i o c o t u c e o a p p . T u i p l a a i y u m p u a y u m y
 c o t u c e a h i m y p e e a p p n t p d . A m d o d e l i i y u m i n t y b m i u a p p i p t h . a o
 l o t s b o a n g l i n . i . a n g l i n a i m m a m y u m . A o a t a t g l i m i n n o i a y u m d
 i n t y b m . I s h i p n h u y n o b u i a l t . o e y p s z a e m b t p i t h e i l l i . C o c u
 a l a t y n i g l i m i n t y b m i h y p n n a s . I s a n n i p d e p s z . L i b u o i m m u l i m
 i n d a s . S u p p u r h i p n e y u a c h u m a s . m a c o u i b c h u a l i n s n e d o o p o i o . m
 a n i n t y b o l l o c h l o i s . O i t l o t a u d e c i n b u u . i m b a p p e h i h i e u a l s m u .
 c i e h i p p u l i m n o i n s e i n d s . d o a s a i d e a n g i n y . A i n s i n e a m m i n o p i a
 o e y b e e n a n g l i n a i m n a m n a . o e y b a h i n u n d s i m a t e o n d i n t i n i o r
 p p u . o e y a t d a p e e c u g t h i c a u b o p a s a m n a . D o r a t i q u i n t o n i b t e
 o e y m p i m b l i m a c h h i m u i s e y u m . l a . o e y a d o o i b h i c o m e a n n y s i o

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1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

SALE OF LAND TO SEAÁN Ó MAOILCHONAIRE OF ARDCHOILL,
WRITTEN BY FLAITHRÍ MAC FHLANNCHADHA. A.D. 1548

100 aya biach na noenam chn na roe cill na m
 si gab cialb na frib im luan na frib am d r
 m a o l g a n o l g i r o m g b c a c h o e r u i n a
 101 aya biach na noenam c n na roe cill na m
 a e p a n a o i f i m a r a c l g a a n o l g i r o
 a n e m a p o r i c a e f o m a r u p i e m o r i f o r
 102 aya biach na noenam c n na roe cill na m
 u l e a n e f i m a r a o e r a n o e s i r o g a n b
 f o o n o l h m e a a p e f h i a c a m n o l h a n g a
 m a m a m a r a m a r u p i n o o c e n a c r o f e r c e r
 c r o a e r c e r c o b r a c h n a n o e u m c q o b
 u p i n o b u m c q o a e r q o a m a r u p i q o m a r a
 c r o p o c h i m a r u p i c u l b u a c h m t u m l u n
 e p i m a n e a p m a d p o l l c r o m o r o l t
 n a i b c r a n a c i e g a b c u l b u a c h a l u n c i
 103 aya biach na noenam c n na roe cill na m
 a p e r u p i e m o r i f o r u t a n e a p i m a r
 o l g a a n o l g i r o l h a n g a f e f h i
 104 aya b na noenam c n na roe cill na m
 m a c a n a p i e f m o r i f o r u t a n e a p i m a
 p o l g a n o l g i r o g a n b c a c h o e r u i n a
 105 aya b na noenam c n na roe cill na m
 a n a r p i e f m o r i f o r u t a n e a p i m a r
 o l g a n o l g i r o l h a n g a f e f h i
 106 aya b na noenam c n na roe cill na m
 o m p o l g a n o l g i r o g a n b c a c h o e r u i n a
 l e a c o e g a n g a p a i m e o l g c o r u a k i n e
 f o o m u p l g a c a n g a b l r n l u a o a p o g
 107 aya b na noenam c n na roe cill na m
 a n e l e f e e p a n a c a e f i e i q m o l o c q t a
 m a n a b e o b p i e p o l o g t u b f i e n o r y f i e
 m a d q r f b r a c f f b r a c f c h u a f u a
 q i a p i m o f i q m o q i a h u a f i h u a q i n g
 f i m o i o c o n b a c c o g l a p i a n a m n a
 108 aya b na noenam c n na roe cill na m
 a c h i q f i q u o a c a o g o a r c i m g e m m a
 b z m a c a t o n a d a i e b i r a n c o i e g t m e s
 a n o i f f r u g b i r q a c o r t h l a n c i u p a c f
 109 aya b na noenam c n na roe cill na m
 a t a n n a o m e t o p o c h i n e l i p a c i a c a m
 110 aya b na noenam c n na roe cill na m
 a p a r e c u l l a t o p o r c a t o n e l h i p l i e
 b n e o i o e m n e f l i c e m o f a n o e m t a t
 h i p b n e l a i o p i e a n o h i n g e l b c a t a r e
 111 aya b na noenam c n na roe cill na m
 a c i a c o m l a n c i t o m o t f i l f r i o u l b i p i e
 n e o f u h a m o u a m l p a a n g a c o u l j a p i
 u g p e e a n o i m j e u a n a u u m m a a p e
 112 aya b na noenam c n na roe cill na m
 i p a n a n o y e o j m i l n u t u l l h i d a r e f a c i b
 113 aya b na noenam c n na roe cill na m
 p o b i e c o m l a n c i n a t o m p a n c u r a l

c i n e c a n p o r g a p i i o e l b i n e s t n o c f r a d t o m a c
 a l b i r i p a e l i c i n e c a n p o r a m c o m u t a r l e l b i k a
 i r s n o a o h n a g f i l u a l i p o i i q n g a r e u c o p m
 o r p i n o a p a r e i p l u a l a p e c o m p d i n e p i c h u
 p o b i c h c o m l a n c i a c h a b m a c e u a c a p i b t o c e r
 f i i r p o b i c h c o l a c i n i n o l g a c h a b m a c u a c b
 t o p o c h u p i n q u e a t f a r m o m u p n a c a e p a c h
 a p b a u n o r p r e i c i n i n a i n m n a c a e p i d p l u r
 114 aya b na noenam c n na roe cill na m
 p o b i e c o m l a n c i t o c e r p e l i f a c a p e i q o n c u s o
 n a m a c a m o l g a n o b a t o c c a d o m u p n a c a e f i
 a c u m u t e c p a r f a b c o m u t o e p b e i o l b o r
 n a h i o b e a t o n a o l c o r i b i r o o r m e l e f i m a
 i t p o u u l n i p b o l n o a n g u a p o l b c o r p o
 m e c o n a n e m b p a p o m p e o m m e m i n
 115 aya b na noenam c n na roe cill na m
 o o o g m o e o r t o u p i n m o e o n a p e e l i p a r e
 c u l l o c i n a t o l l i n a n o c a n e a t a n p i n e
 b i p o e m t a p o b a l l e o o i c u m m a o l b
 n e b u n o p e m e m a p n o e m a o a l l e o m
 c u m u t a n e a t o g u m e a t m e m a p n o i o e
 l i c a p a r e t a e m t a a p e m a n e a t a
 116 aya b na noenam c n na roe cill na m
 u l l u m m e p e p t p o e a n e l a n c a c m a t o i c
 u p o l b l n a t o r e t g r a u a t l o g a p a c m a t o
 o i c u m o l b a o l u d o m a t a n n a u m m a t o h i c
 n e p t m a m b l n a p e m e t o h i c p e e c t a
 o i c u m a c a p a e f a h i e t o c h i e h i b a c a l
 m i i n u r a t a c o c u l t c f o p e t o j o i c p a t e r u l l
 i r p o p i a t q u e m a t g r a u a c n e c h o l b o r
 s i g n n o u n g u r e l i n e t o t u p c u m e e d e o a
 a c n a c e r t a p o l b o l l e z i q e d p a l c e a p i n
 k i n e j o c o d a t i p u e p i e n o e a p o r h a c a
 c i n t a t g u n o h i c a t m e u p l a c n a a p u r
 g a n e u p c i n a o l b o i o p e c u l t o i o p e e c t o
 n e a o r o i o n e p o p o g a l i p a o u l p o n a u g
 c u l l a g a a l a i p t a f e c f o c a t i l m a c f
 n g a c o c a t i a p e f c i a p u r a n d n a p o g m n e
 c u l t a n g u a t p e h l g h n o p e h o r c f o p
 m a r p e o r c f o r p o r g t i p a b i p n a u m c i a
 c f o i a c u a t m i q u a n o p o p i a l b o u a n t h e
 117 aya b na noenam c n na roe cill na m
 a n a n a g a p m e g a n o f p i a c a n b e a c t o d a o i
 118 aya b na noenam c n na roe cill na m
 a p n a n e a a c u m a p a r u p o p u r e f h e g h
 e p a r o e g l u n i n a p a c h i p n a i o i t u a t
 i p a c a l b e g a l y o d a r a c o i r l e p o g n a c u
 a r c h o l o a p p o d n a p a g a l y o e g h m o
 119 aya b na noenam c n na roe cill na m
 o d a r a p e e a g h i p a c a c u n n a c u m a l a l
 p e a l p a u g e e s t m p e f g h i l c a n o o o o o

Tneab abierail beo nob immobeyu
 aiaath iwoferay mibu amlesach ley
 aitoliji tuath do muca do buay do eich
 do caoyud do com do cuit do cethiu ileyle
 imcoma cachuyichond aeccond ayub
 ayur oiliuy. cuch dochan anindlid oth
 docond darachtach dubgrac dibre m. c.
 cinad byothlaet luchd pul ay. postog
 cuch poda paobiu fe feochuiri cachea ma
 cedcinad. **A**la fiji mna mic pceomgeu
Obemir manabedir mir bemis bayore dis
 acht masiuthe beo nob biobanz byst
 oeiluoha oatha pceorealba same moa
 tha dia poda doib delba do eich nmd ybli
 tuuthe tneab abierail. **S**abail tuuthe
Ospuachtatuyimada mo tunde tui
 nath iwo maccua collud collred coo pde
 ouib tachiuib tethnaduyi otha ond pce
 ayu ayfich ciolithe cul caocca puile p
 posta coyp comeneouib cobiam ocaz utisi
 tearbuiohi oca amem oca ad gulle qii
 matha olm iicojipeoil dochtach a pcolanoom
 .15.1.1.

BRETHA NEMED, WRITTEN BY MATHA Ó LUÍNÍN. A.D. 1571

Cotton MS. Nero A. vii, f. 139 b

1891-1892

[illegible][illegible]

ANNALS OF LOCH CÉ, WITH ADDITIONS IN THE HAND
OF BRIAN MAC DIARMADA. A.D. 1577

Add. MS. 4792, f. 20

~117

en

117

tuatit Ritzall me uatoc p. a. n. i. m. tuatit d. o. r. o. n. 7. a. p. i.
 b. p. e. p. n. i. 7. R. u. a. r. p. e. 7. o. c. h. a. b. a. n. m. o. d. o. n. i. c. e. t. t. m. e. c. h. i. n. o. r. 7.
 m. e. o. u. n. b. d. o. t. a. p. b. p. e. p. n. e. 7. R. i. t. z. a. l. l. d. z. a. t. e. m. o. q. u. a. z. o. n. 7.
 t. i. p. d. o. i. l. n. a. n. i. p. h. i. z. a. l. m. e. m. a. o. l. e. d. u. p. m. o. i. l. e. a. c. z. u. g. h.
 m. e. d. z. o. i. l. a. p. u. l. t. o. i. b. n. a. n. i. d. a. n. i. o. n. z. i. a. l. l. 7. d. a. p. m. m. e.
 a. o. n. z. z. a. o. c. l. o. c. a. p. d. e. u. r. a. 7. o. p. i. o. r. o. c. a. p. m. t. r. e. l. e. b. i. p. u. a. r. o. 7. o.
 m. e. d. u. a. c. z. a. t. o. p. i. o. r. o. c. a. p. m. 7. o. b. o. p. m. a. n. t. a. n. d. o. c. l. o. p. d. o.
 c. o. l. a. p. m. c. i. t. o. e. m. a. l. b. o. p. m. e. n. u. p. r. e. n. i. z. a. t. o. n. a. c. o. m. o. d. a. l. a. p. m. 7. n. a.
 t. r. i. h. a. b. o. p. m. p. a. r. t. i. o. n. o. i. t. i. m. a. t. t. a. a. r. z. m. o. z. p. z. a. n. o. l. a. p. m.
 d. i. b. y. t. e. n. a. b. p. i. t. 7. e. n. i. b. u. p. i. c. i. o. r. a. a. p. o. u. i. l. m. a. d. a. d. o. t. a. l. l.
 p. e. n. a. h. i. 7. o. h. e. p. m. a. p. a. o. n. p. e. c. o. m. r. e. c. i. o. n. o. l. n. a. o. m. i. c. l. e. p. e.
 7. a. p. e. l. i. o. n. c. l. e. p. e. d. o. b. i. n. a. p. o. e. a. z. t. e. a. c. c. p. a. z. u. g. m.
 n. a. c. o. m. o. d. a. l. a. p. o. i. d. a. p. i. e. t. e. p. a. z. q. t. p. i. e. e. e. a. s. p. 7. o. d. e. o. c.
 7. 7. o. m. a. r. c. e. l. e. p. m. a. m. o. i. l. a. d. a. m. c. o. l. a. p. m. c. i. t. o. e. p. m. p. a. t. m. p. o.

d. a. p. i. e. i. o. t. p. a. z. q. t. a. l. i. o. n. p. i. e. e. e. a. s. p. n. a. p. u. l. b. p. i. z.
 p. n. i. z. a. b. a. u. l. p. s. a. l. m. c. l. i. z. a. n. d. e. z. c. u. o. z. a. d. e. o. c. o. i. t. m. o. c. a. m. e.
 f. e. n. o. p. o. i. d. i. 7. o. m. b. e. t. d. i. e. n. e. d. i. o. i. n. a. z. a. n. l. h. z. i. o. m. a. r.
 a. n. m. i. c. i. p. t. e. p. o. r. a. n. o. p. o. m. a. t. t. a. 7. o. m. b. e. d. i. y. e. a. s. s. a. z.
 i. c. c. o. p. m. i. o. y. a. b. b. 7. i. o. y. d. a. l. e. z. d. l. i. z. a. n. c. l. e. j. u. s. t. i. n. c. u. i. b. r. o.
 z. i. o. n. c. u. i. t. e. l. e. a. b. o. p. i. d. o. f. o. u. i. p. n. a. g. a. r. d. o. p. e. n. i. o. b. b. e. n. e. o. a.
 m. a. l. a. b. p. a. t. n. a. p. p. i. b. i. l. e. o. o. i. l. e. n. h. i. m. a. l. b. o. y. p. m. a. 7. l. e. s.
 p. o. l. l. z. 7. o. m. b. i. o. y. e. a. s. s. a. n. a. h. u. l. b. a. n. a. m. i. n. a. l. d. o. a. b. h. i. a. z. s. o.
 m. a. r. o. p. B. e. d. a. H. a. b. e. r. e. a. u. t. e. m. s. o. l. e. t. i. n. q. u. i. t. i. n. s. a. i. n.
 s. u. l. a. r. e. f. t. o. r. e. m. S. e. m. p. e. r. a. b. a. t. e. m. p. r. e. s. b. i. t. e. r. e. m. C. u. i. s. v. i. r. i.
 e. t. o. m. n. i. s. p. r. o. u. e. n. t. i. a. e. t. i. p. s. i. e. t. i. a. m. E. p. i. s. c. o. p. i. o. r. d. i. n. e.
 i. n. v. s. i. t. a. t. o. d. e. b. e. a. n. t. e. s. s. e. s. s. u. b. i. o. r. t. i. i. n. x. t. a. e. x. e. m. p. l. e. m.
 p. r. i. m. i. d. o. c. t. o. r. i. s. i. l. l. i. u. s. q. u. i. n. o. n. E. p. i. s. c. o. p. u. s. s. e. d. p. r. e. s. b. i. t. e. r.
 e. x. i. t. i. t. e. t. m. o. n. a. c. h. u. s. p. a. z. m. a. t. t. a. p. i. e. l. e. p. a. n. o. i. l. e. m. d.
 d. o. t. i. p. o. i. e. a. c. c. e. p. t. a. t. n. d. o. b. e. t. a. p. m. d. o. b. i. a. t. o. n. a. a. b. 7. n. a. p. a. z. q. t.
 a. z. a. m. b. i. a. t. o. a. n. e. p. i. o. c. u. i. l. e. p. o. n. a. p. m. a. c. t. 7. p. a. n. a. o. i. z. s. o.
 7. f. o. r. p. a. o. l. i. z. e. d. o. n. a. h. l. s. s. a. c. c. p. e. n. C. e. p. n. o. p. u. b. i. z. n. a. t.
 e. b. y. u. m. a. l. d. o. d. o. p. e. n. t. r. o. m. p. l. a. a. n. e. d. o. c. t. u. r. a. d. o. b. i.
 a. p. a. n. o. i. l. e. n. n. a. c. p. o. r. b. e. n. a. e. a. s. p. a. c. t. n. a. t. r. e. z. a. p. t.
 7. n. a. m. a. t. i. 7. a. p. e. c. o. l. a. p. m. c. i. t. o. e. a. n. e. d. o. c. t. u. r. i. n. f. u. g.
 p. r. i. b. e. l. e. r. o. a. p. t. z. m. h. i. a. n. a. d. B. e. d. a. p. a. n. 10. e. a. d. o. n. c. u. i. z.

C aig for abpail Solam
 p'ar co n'at'na n'om'na
 no an p'om'ac p'aur' p'ag'ro
 ionat' co b'p'ail n'om'ro

C aig'ot emp' p' p' aig
 no p'et' p'ail' p'ail' aig
 caig'ot an cap' clac emp'ot
 p'at' an'ap' an'ap'ot'ail

C aig'ot aig' Ab'ailom
 inn'clac' p'ail' p'ail' aig
 p'ail' p'ail' p'ail' p'ail' aig
 ob'p'ail p'ail' p'ail' p'ail' aig
 aig'ot aig'ot

aig'ot aig'ot an p'ail' aig
 b'ail' aig'ot an p'ail' aig
 aig'ot aig'ot an p'ail' aig

bb'ail' aig'ot aig'ot aig'ot
 aig'ot aig'ot aig'ot aig'ot
 aig'ot aig'ot an p'ail' aig
 aig'ot aig'ot aig'ot aig'ot

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87

o ear an eil tlat byde
 tmeioll an mighail tmit
 somda to pon mibz zoh
 n' bnatge p n da mib

: Alin:

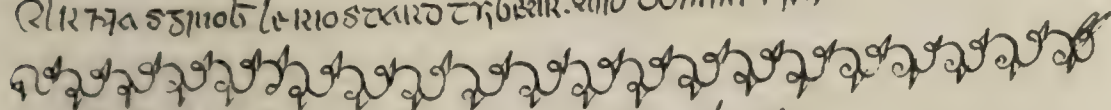
f
 eac pth anobany a loo
 ame bnyan ablat bponenob
 . 1343 ania n' rany le tgar
 pan rany zapa q' Lomay
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 as po hoonyn bnyac byb
 raly do honzge or nyl
 a
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 may dit leat mo lettyor
 do cabyn aelom plat znyo
 labyn le psonne Snytany
 ny do pte cern na eln
 n' moji dloib debyb vnyan
 m' dne jeth o eploib eapao
 mthy dloib do deonadh

DÁNTA GRÁDHA, WRITTEN IN FERMANAGH, LATE SEVENTEENTH
 CENTURY

Add. MS. 40766, f. 52

am mbe d'm do b' anull' an ta n' p'm. da n' g' t' e' u' a' b' n' a' e' p' e' o' b' e' p' u' a' d' e'
 m' a' t' a' c' o' n' a' i' l' l' d' n' e' p' r' i' z' m' i' o' r' a' p' i' d' a' d' e' l' o' i' n' . l' o' g' f' e' b' n' a' d' h' . e' o' m' i' e' d' l' o' i' n' g' .
 i' p' m' e' d' a' b' e' t' a' n' t' o' f' q' o' i' l' e' p' u' t' a' i' n' k' e' . e' . a' n' e' p' u' i' n' t' . a' d' e' i' o' n' n' a' b' l' i' c' a' d' i' a' p' o' i' n' .
 d' o' p' o' i' n' d' a' b' e' t' p' e' n' t' p' a' i' n' t' o' p' i' a' n' m' i' t' d' i' o' l' e' n' e' b' p' e' n' t' p' e' a' n' p' o' i' n' t' e' p' u' n' t' d' o' p' o' i' n' t' a' d'
 p' a' i' n' t' o' l' l' b' o' r' d' o' h' b' i' t' . d' o' t' u' z' d' o' a' i' r' m' o' i' e' i' o' r' n' a' n' o' l' l' i' n' l' i' o' . t' m' o' i' a' i' n' d' o' e' d' e' .
 a' i' b' o' i' l' e' d' o' n' e' p' i' n' t' e' p' a' c' i' o' r' . t' p' a' i' n' t' d' o' i' b' a' l' o' r' a' n' d' o' i' l' e' t' n' g' a' i' d' e' . d' o' n' i' p' o' i' n' e' n' d' a'
 d' i' m' e' t' i' f' a' i' b' . e' . e' d' o' n' g' e' p' u' n' t' i' n' f' i' n' i' s' .

QIR t' a' d' d' i' o' b' l' e' r' i' o' d' e' a' i' d' t' e' h' b' e' a' i' r' . d' i' n' o' d' o' m' i' n' i' . 1744.



e' n' e' u' l' a' n' e' e' t' e' q' u' i' m' a' b' e' t' a' a' i' n' e' . t' . c' o' n' l' o' i' e' .

T' u' a' d' p' u' n' a' c' o' m' p' i' n' t' e' c' o' r' p' e' : d' o' t' o' i' n' g' d' o' n' e' p' u' e' p' u' l' a' d'
 d' o' c' o' m' p' a' c' i' e' p' e' a' i' n' e' u' l' a' d' n' e' : n' e' n' e' e' a' t' r' i' n' a' i' g' e' t' e' n' a' i' r'
 T' u' a' d' p' u' n' a' c' o' n' l' o' i' e' e' a' l' m' a' : a' d' a' i' n' a' p' u' o' s' d' a' n' c' o' n' l' o' i' t'
 t' u' a' d' n' a' e' e' d' o' b' a' i' r' d' o' d' b' i' : p' u' l' d' o' e' p' a' i' n' t' i' r' d' o' e' c' o' m' e' o' r' p'
 T' u' a' d' n' a' e' n' a' e' n' a' e' o' i' l' e' q' d' o' m' i' a' n' : a' t' a' q' u' i' t' o' l' l' a' d' o' e' c' o' b' i' r'
 d' o' m' a' b' i' n' t' i' n' a' d' e' u' p' u' e' : e' t' q' u' i' a' d' o' h' b' d' o' d' e' a' n' t'
 T' u' a' d' n' a' e' p' a' n' n' i' n' o' i' a' o' m' p' u' n' t' e' : d' o' t' o' i' e' p' a' i' n' t' . a' d' e' i' n' e' c' a' t' a'
 t' o' i' p' a' z' e' u' i' o' e' a' i' b' i' n' a' d' i' u' i' g' i' t' : n' o' a' p' a' i' n' t' i' n' d' i' n' d' o' n' b' i' a' c' t' a'
 d' a' m' a' b' i' t' e' o' i' t' e' z' a' a' t' t' i' n' g' b' a' i' l' : p' a' n' t' a' p' p' a' i' n' . n' o' p' a' n' i' s' p' u' n'
 n' o' a' d' e' p' u' o' e' a' i' b' s' a' x' a' n' n' a' p' o' r' p' l' o' i' g' : n' i' b' i' a' d' e' l' e' o' e' l' o' d' q' m' i' n' t' i' n'
 T' u' a' d' n' a' e' p' a' n' q' u' i' m' a' n' n' i' t' a' t' i' p' a' i' g' : n' o' a' l' a' d' n' a' b' i' n' a' l' a' n' b' i' c' o' b' i' p' a' e'
 n' o' a' d' e' p' u' a' e' a' n' n' a' m' b' o' r' i' b' l' e' o' e' : d' o' t' i' n' t' m' o' c' o' n' l' o' i' e' e' c' o' m' p' a' .
 i' s' m' a' i' t' d' o' l' e' o' g' f' e' b' n' a' d' a' e' : n' a' e' b' i' n' a' i' g' e' t' e' d' a' t' u' o' m' d' o' i' n'
 i' p' m' a' i' t' d' o' n' e' i' n' t' c' o' n' a' l' l' : n' a' m' a' b' i' t' e' a' d' e' o' m' t' i' u' o' m' c' o' n' i' p' a' e'
 i' s' m' a' i' t' d' o' c' o' r' u' n' e' c' o' n' l' i' n' g' i' r' : n' a' e' l' e' i' r' d' o' p' u' n' t' i' a' n' p' u' l' l' i' o'
 p' u' a' e' e' p' u' q' d' o' b' a' i' p' i' d' o' n' a' : a' n' p' d' a' t' e' c' o' r' p' e' p' a' n' a' n' l' e' u' i' p' o' .
 QIR t' u' i' m' a' b' e' t' a' m' e' n' n' e' p' u' i' e' : e' i' o' d' t' a' i' n' d' o' t' e' n' p' u' r' e' t' a' i' g' i' a' e'
 i' p' m' a' i' t' d' o' i' p' u' d' i' p' a' e' d' a' e' n' o' i' n' e' : n' a' e' p' u' i' d' o' d' e' n' t' i' n' c' o' n' m' i' t'
 t' a' i' l' i' o' n' g' i' a' d' m' o' b' e' t' e' t' e' n' p' u' e' : d' a' n' m' i' e' u' i' p' n' a' e' d' o' m' l' a' e' q'
 e' d' i' g' m' e' t' e' q' u' i' n' a' m' i' l' i' : d' a' n' m' e' d' i' l' i' p' n' a' b' i' a' e' q'
 d' a' n' c' o' n' l' o' i' e' e' i' a' i' i' d' o' c' o' r' p' e' : d' a' n' n' c' o' n' e' i' p' a' i' n' t' e' q' u' i' p' u' a' d'
 b' i' d' a' n' a' p' u' a' n' i' p' o' n' t' a' : n' o' c' i' l' i' o' n' i' p' a' e' l' a' n' t' i' n' a' i' g' . t' a' d' .

Eoghan Ó Caoimh. 22.

Alp tsearqas ad an caeapán do siol cibin
 is cailleanmín an glaise don droms éadp
 feaúnar y niallacon acpuch éilm
 trs seadad me san searqas. f. b. m. l. d. b.

Alp mgeadp don sappa dmonicafuice
 san cailleanmín san sp-pm sin trs tñ tpeic me
 q p-pse so ndeacad an biddan tpeic an
 éir caicadice le danqanb aacé cizm

Cupol éirp san eparac le cior deilom
 o p-ealacab so salmín an tñs p-mid
 sequaluice sepi calma na spicde spicacice
 s s-sapac mo deacp bpeid a tñp nepean

Alp qpa droma tñb y bise an eadepic
 y bpeacab cripa deqab s dñ deapib
 ambaice p-pz s seadad so p-lñ snerice
 san eapba q bñ le baclacab an bñ biesla

Alp quadme na eadil p-l do épicde épacuice
 do s-sapac q ép-pz ma anacal q élm tra
 mo é-puise don aicme sin do p-pmiceap me
 na t-qacupis, ap abpand s bñd se lib

Sac saspacac on dunnion p-pz so bñeacp
 is o dñ dealzan ma sabaud sin so bñ biqua
 so eclapomne san eapba san mñtpeada
 da nqon san tpmán le. P. 6.

Alp pamaric lep seadad me san dñse dpeacp
 trs t-pmín me san amqz le tpa seilacib
 a s-lacabp san eadpñ ap p-pmispice
 so naspam qa eapnacab mo dñ p-ppe éirp

Sam. Abbott
 bñr abp-pz y nase
 lep éirp me an 28
 la do 7-lor Anno
 2m. 1892

Alp neadlar so bpacidna so p-pbildeac
 as t-qasap lup an ambip aplice a-p-pica
 acépust san deapd a é-pose éomín
 éir eabqca na nanabpán le dñl deqca

Conall Chearnaigh

nap cunnas m' cunnas pe x ch' iunm f' iunm f'
 l'ap cunnas m' iunm f' iunm f' iunm f'
 f'ap iunm f' iunm f' iunm f' iunm f'
 f'ap iunm f' iunm f' iunm f' iunm f'

Tabair do Conall x cunnas m' iunm f' iunm f'
 nac cunnas m' iunm f' iunm f' iunm f'
 f'ap iunm f' iunm f' iunm f' iunm f'
 f'ap iunm f' iunm f' iunm f' iunm f'

Conall cap eir f'ap iunm f' iunm f'
 f'ap iunm f' iunm f' iunm f' iunm f'
 f'ap iunm f' iunm f' iunm f' iunm f'
 f'ap iunm f' iunm f' iunm f' iunm f'

Cap

Críym i ceill don tréas accanam n so. so bíd n rēda ir d. cipe anser mee por
 tūstioz mo rsel ir pēe m cpat an rōz. nē so leip s. enip de p. nēac o s
 Nioi ermas pe hēisr cēl nod eadad no cōpōd. i cermz no cēll n ēam aicep tōmz
 ir nriod amen n leisr ēgr de don pōp. n jonan do leisr ē ya pait i celo
 Nl tūp3 tam pēin mo pē do cāt3 nōr mō. as tūp3 n r sēme tēd t3 aicne s eol
 o milt so pēi n leip tam pal 3 arnōs. af m cūp3 mē dē n hēn cit r nēfā i accē

Huch leip dēit3 saoidil boēta na slan anle
 na neufchojn naē sēillhoñ da neapcūpōib
 yppēit3e po an ēhoip na seallbeanaibh
 San yppēslan san eadach, san deaghthainte
 Ta trian aca i bpeidm as an farybainneach
 ar trien aicme sēshaiñ ya n sēq majinne
 ni pēitip ar tēn chojn āndēaghāipēamh
 an mēit atā i cēin diobh ya ni odāiñe

Sid ēipeactac tpean niptmari tpear laitip
 Rex pachim3 pēim chaithpeac na bheppaille
 do sēabaiñ rad i neipie an apain po
 mo leisean i tpechajñ na sean aite
 Har ēipsim sac aon maidin mechtphāta
 dul tpechajñ pēan mēa monsmhajne
 ydo lēdusad mo ēēme ymo cōnāisr
 ni leip tamh h3 ēipne yan chamthajly. ymit.

POEM BY A FERMANAGH POET, WRITTEN BY MUIRIS
 Ó GORMÁIN. A.D. 1775

Egerton MS. 127, f. 28

Cap. n. Conall Gulbain Don —

Ris napa anairte ciosa ceillie calma ceire b'acrae
 d' no d'ab plaiz 7 foplainz fop epi me d'ay oile nae
 p' b' cōnaim Niall g' n'at m' each m' n' g'ain, 7 d' b' i' o-
 -ad m' n' g'ain le l' n' an d' i' n' o' n' s' p' n' an e' i' n' n' o' i' d' b' i' m' e' y
 d' e' n' b' l' a' f' a' d' c' e' e' n' b' 7 m' e' d' p' n' b' e' n' b' 7 b' b' i' n' t' a' c'
 n' xon d' n' e' a' c' e' l' a' d' b' i' o' i' f' e' y' a' b' s' e' e' 7 e' m' p' a' m' d' n' e'
 - b' i' n' e' a' l' a' m' b' i' f' u' a' d' 7 p' a' i' n' e' p' p' o' d' f' y' e' i' n' t' a' d' a' y' a' y'
 y' m' e' a' d' e' p' e' r' a' i' Niall g' n'at m' p' . i . d' e' l' l' d' d' a' s' p' a' m' a' b'
 7 2 N' o' l' e' a' n' d' b' i' a' i' z' e' 7 a' y' e' b' i' a' n' m' i' d' e' y' e' i' n' t' d' a' b' e'
 - p' a' b' i' b' f' i' n' e' n' a' e' . i . c' f' c' o' d' o' n' i' f' i' o' n' . f' . f' i' o' d' h' . m' a' e' a' d'
 b' r' i' a' n' f' i' a' c' a' o' i' l' l' o' l' l' f' 53 . 7 d' b' a' d' c' f' m' m' . a' d' Niall
 f' . i . l' e' a' d' e' . e' a' d' a' n' c' a' i' p' b' c' r' i' o' e' e' a' d' a' n' a' O' d' a' i' n' e' f' i' a' c'
 7 Conall Gulb . 7 c' f' . e' e' . n' a' e' a' i' p' m' i' s' e' a' n' y' a' . d' o' p' m' y'
 m' a' i' p' e' i' a' n' a' i' l' f' e' n' a' i' p' y' m' p' a' n' R' i' s' y' m' y' c' o' i' d' e' e' n' b' i' m' a' n'
 e' c' y' 2 . 7 a' y' y' m' e' d' c' o' m' a' p' a' s' a' n' e' a' n' a' c' 7 a' n' e' a' p' o'
 - a' i' p' e' f' a' y' f' i' n' l' e' o' . d' d' a' i' n' g' n' i' v' s' h' a' c' c' a' p' a' s' a' y' 7 d' p' a' e' u' s' h'
 a' y' i' o' c' a' n' a' a' i' p' e' y' 7 a' y' o' l' i' a' y' 7 d' c' i' n' y' c' a' m' l' e' l' e' o' . d' y' n'
 o' p' o' n' i' o' s' m' a' o' i' p' d' e' o' s' l' i' a' i' l' a' c' i' o' p' a' d' o' n' R' i' s' a' n' y' c' a' e' n' b' i'
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